

**COUNSELLING EXPERIENCE OF ADULTS GRIEVING
THE DEATH OF A LOVED ONE**

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KUALA LUMPUR**

2013

UNIVERSITI MALAYA

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**COUNSELLING EXPERIENCE OF ADULTS GRIEVING
THE DEATH OF A LOVED ONE**

TAN KUI CHIN

Thesis Submitted to the Faculty of Education, University of
Malaya in Fulfilment of the Requirements for the Degree of

Doctor of Philosophy

2013

Abstract

Counselling Experience of Adults Grieving the Death of a Loved One

by

Tan Kui Chin

This study captures the counselling experience of adults grieving the death of a loved one. Qualitative phenomenological inquiry was employed in understanding the essence of this experience. Study was guided by Interpretative Phenomenological Analysis. Ten participants ranging in age from 23 to 76 were selected through purposive sampling. Adult grieving the death of a loved one for at least three months and had gone through counselling were the three criteria in the selection of participants.

Interviews with 2 men and 8 women who have attended counselling sessions after having grieved the death of a loved one for at least 3 months provided data. Drawings from the interviews and counselling sessions were used as data, and supplemented by case notes. With the participant's consent, sessions were recorded, providing data from indirect observations.

Data collected from interviews, documentation, and indirect observation were translated, transcribed, and analysed. Nvivo version 8 was used in managing and analysing the data, organised under nodes for each participant. Resulting data were triangulated, resulting in themes and subthemes.

Trustworthiness of the study is obtained through 4 criteria: credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity). Credibility is enhanced by prolonged engagement (about 6 months), triangulation, peer debriefing, and member check. Transferability is enhanced by thick description and widest range of data. Data from different participants and methods are triangulated to enhance the credibility and confirmability of this study. Dependability is achieved through an audit trail.

Findings of this study reflected the counselling experience as Grief Journey through Revisiting Grief, then Resolving Unfinished and Rediscovering Self. Revisiting Grief showed initial phase of the grief journey consisted of Melancholia, Attachment, and Loss. Resolving Unfinished reflected the process of grief work, moving to Emotion Validated, Regret Expressed, and Yearning Released. Rediscovering Self demonstrated transformation after resolving grief, consisting of Individuation, Spirituality, and Wholeness. Findings of this study reported meaning in grief; namely, Rediscovering Self through Individuation, Spirituality, and Wholeness.

Abstrak

Pengalaman Kaunseling Bagi Dewasa Yang Mengalami Keduakaan Setelah Kematian Orang Kesayangan

oleh

Tan Kui Chin

Kajian ini merakamkan pengalaman kaunseling bagi dewasa yang mengalami keduakaan setelah kematian orang kesayangan. Siasatan Kualitatif fenomenologi digunakan untuk memahami intipati pengalaman kaunseling semasa keduakaan, berpandukan Analisis Fenomenologikal Interpretatif. Sepuluh orang dewasa yang berumur di antara 23 sehingga 76 tahun telah dipilih melalui persampilan tujuan. Tiga criteria dalam pemilihan ialah peserta merupakan dewasa yang mengalami keduakaan setelah kematian orang kesayangan sekurang-kurangnya tiga bulan dan telah mengikuti sesi kaunseling.

Dua orang lelaki dan lapan orang wanita yang mengalami keduakaan setelah kematian orang kesayangan dan mengikuti sesi kaunseling telah ditemuduga untuk mendapatkan data. Peserta turut meluahkan perasaan melalui lukisan semasa temuduga. Lukisan yang dihasilkan semasa temuduga dan sesi kaunseling membekalkan data dokumentasi. Selain dari itu, nota kes yang dicatat oleh kaunselor juga merupakan sumber data dokumentasi. Data dari pemerhatian secara tidak langsung telah didapati melalui perakaman video dari seorang peserta semasa menjalankan sesi kaunseling setelah keizinan didapati.

Data yang dikumpulkan dari sumber dan cara yang berlainan (iaitu dari temuduga, dokumentasi dan pemerhatian secara tidak langsung) telah diterjemah, ditranskrip dan dianalisa. Nvivo yang berversi 8 telah digunakan dalam menguruskan dan menganalisa data. Data dari temuduga, dokumentasi dan pemerhatian secara tidak langsung telah ditriangulasi untuk melihat tema-tema dan subtema-subtema.

Keamanan kajian ini telah dipastikan melalui 4 langkah, iaitu, kredibiliti (kesahan dalaman), transferabiliti (kesahan luaran), keteguhan (kebolehpercayaan) dan konfirmabiliti (objektiviti). Kredibiliti dicapai dengan penglibatan yang berpanjangan (lebih kurang 6 bulan), triangulasi, taklimat maklum balas rakan dan semakan ahli. Transferabiliti dipertingkatkan melalui deskripsi yang dalam dan data yang mempunyai lingkungan luas. Data dari peserta-peserta yang berlainan dan cara berlainan (temuduga, dokumentasi dan pemerhatian secara tidak langsung) telah ditriangulasikan untuk menjaga kredibiliti dan konfirmability kajian. Keteguhan kajian dipastikan dengan jejak audit.

Penemuan kajian mengenalpastipenghayatan kedukaan dalam proses Mengunjungi Kedukaan, Menyelesaikan ketidakhabisan dan Menikmati Diri. Mengunjungi kedukaan mendemonstrasikan tahap permulaan dalam penghayatan kedukaan yang merangkumitema-mema Melancolia, Attachmen dan Kehilangan. Menyelesaikan ketidakhabisan menggambarkan process kerja-kerja kedukaan yang merangkumitema-mema Emosi divalidasi, Kesal diekspresi dan Kerinduan Dilepasi. Tema Menikmati Semula Diri mendemonstrasikan tranfomasi setelah kedukaan diselesaikan, yang merangkumi tema-mema Individuasi, Kerohanian dan Kesempurnaan. Dapatan kajian ini mengenalpastimakna dalam kedukaan, iaitu Menikmati Semula Diri melalui Individuasi, Kerohanian dan Kesempurnaan.

Acknowledgements

I lost my dad when I was 22, when I have yet to understand death. He left as if sleeping in the casket leaving me with the pain of life. Friends told me to let go; my spiritual leaders asked to trust God. Nothing was spoken about death; why grief and how to face death and grief. For 3 years, I cried each night when I missed my dad. No one understood and realized the pain of the loss of my dad.

I wondered about life. I became vulnerable and searched for the father figure that left me so early. I gained control over my desire on longed for a lost father figure, but went on searching for the purpose of life and death.

I married, have children and life seemed settled for me. My mother after 2 heart surgeries went into crisis when her valves malfunctioned again. I never believed she was to leave me too. The night she left she stared at me with much unspoken.

I was even more depressed, isolated and could not go on. I went for therapy and realized the importance of grief counselling and therapy. I decided to further my study and when choosing, I ended up with the topic of grief and loss, something close to my heart.

In the course of my study, I witnessed three good friends passed away. One friend asked to read from the Bible. I read a verse from Psalm 23, which said “Even when I walked in the shadow of the death, I have no fear.”

Many participants cried during the data collection process. I owe tremendously to my participants for the sharing and disclosing their experience and deepest emotions, which provided me with the precious lessons and understanding of grief.

My gratitude goes to my highly admired and intelligent supervisor, Dr Haslee Sharil Lim Abdullah, whose personal life has inspired me. The pain and experience in my

grief journey was little compared to his life. To my dear supervisor, you are a hero in grief journey! Nothing has defeated you, but you continue to shine and inspire!

My respected Professor Dr Suradi Salim left us to be with Allah in February 2012. I remembered him as my mentor, pioneer and educator in counselling. I regret that I was not able to share my findings with him.

I dedicated this thesis to my beloved parents, who raised me and taught me about life.

To the precious friends who left me, blessing and peace be with you. Death ends a life but never a relationship.

I am honoured to have my beloved husband and my family members sharing, supporting and making my wish and dream a reality.

To my colleagues, I thank you for your invaluable assistance.

Through my beloved children, Xi Yuin, Xi Gene, Xi Liang and Bryan, my life has become more meaningful each day.

Finally, on grief and loss, family friends wrote in a eulogy;

The Passing is Hard,

The Destination is Grand.

In Him, we live.

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Chapter 1: Introduction

Grieving the death of a loved one is a painful time characterized by anguish, sadness, sorrow, and marked increase risk of depression, physical illness, and mortality (Freud, 1917; C. Parkes, 1986; M. Stroebe, 1994; W. Stroebe, Schut, & Stroebe, 2005). Haslee Sharil Lim Abdullah (2009) stated that the topic of death is still a cultural taboo among Malaysians and that general attitude discourages the need for expression of emotion in funerals and mourning. He explained that this taboo exists partly because the majority of adults are incapable of handling the issue, whereas some simply anticipate discomfort dealing with death or painful related subjects.

Unresolved grief causes destruction; on the contrary, properly managed grief may bring growth and change. Walsh and McGoldrick (1991) argued that besides the difficulties in dealing with grief after the death of a loved one, losses may strengthen survivors, enhance their creativity, and enable greater accomplishment. They viewed grief and loss as destructive when unresolved.

Grief often presents itself in life with subtlety as it is past, present, and future related. Rando (1991) stated that

the work of grieving entails mourning not only the actual person you have lost but also the hopes, dreams, wishes, fantasies, unfulfilled expectations, feelings and needs you had for and with the person. These are significant symbolic secondary losses you must identify and grieve. (p. 17)

Grieving the death of a loved one is complicated as Rando (1991) believes “sometimes the death of a loved one brings up not only grief for what you lost, but also grief for what you never had and now never will have” (p.17).

Difficulties in Grief

“Grief is the price we paid for love”—Queen Elizabeth

One of the generalizations of common behaviour in circumstances of experiencing loss as summarised by Shepard Insel (1976) is that despite the circumstances of the death, confronting the death of a loved one has a shocking effect that requires emotional and

physical adjustment. Grief affected the bereaved emotionally, cognitively, physically, and socially (Bowlby, 1980; Worden, 2009). Among the symptoms identified by Lindemann (1944) are (a) somatic or bodily distress, (b) preoccupation with the image of deceased, (c) guilt feelings related to the deceased or death, (d) hostile reactions, and (e) inability to function as before the loss. Worden (2009) discovered in his own practice at Massachusetts General Hospital that bereaved patients exhibit very similar symptoms to those described by Lindemann.

Pathological grief refers to grief reactions which show a marked deviation from the normal grief attributes and associate with a maladaptive and psychiatric problem (Prigerson et al., 1995; W. Stroebe et al., 2005). It is described in *DSM-IV* as Complicated Grief, which is measured by the Inventory of Complicated Grief. The criteria listed as Complicated Grief in *DSM-IV* are: (a) guilt about things other than actions taken by the survivor at the time of the death, (b) thoughts of death other than the survivor feeling that he or she would be better off dead or should have died with the deceased person, (c) morbid preoccupation with worthlessness, (d) marked psychomotor retardation, (e) prolonged and marked functional impairment, and (f) hallucinatory experiences other than thinking that he or she hears the voice of, or transiently sees the images of, the deceased person. The criteria measured in Complicated Grief are similar to the criteria measured in Depression. The differentiation between Complicated Grief and Depression is determined by length of the time of bereavement.

Complicated Grief is pathological and requires psychiatric treatment. The few types of complicated grief outlined by Worden (2009) are Chronic Grief Reaction, Delayed Grief Reaction, Masked Grief Reaction, and Exaggerated Grief Reaction. Doka (1989) introduced the concept of Disenfranchised Grief as a form of complicated grief. Chronic or Prolonged Grief Reaction is one that is excessive in duration and never comes to completion. Delayed Grief Reactions are sometimes called inhibited, suppressed, or

postponed grief reactions. Exaggerated Grief Reaction is where the intensification of a normal grief reaction is experienced excessively and caused maladaptive behaviour.

Masked Grief Reaction appears either masked as a physical symptom or as some maladaptive behaviour (Worden, 2009). Doka (1989) stated Disenfranchised Grief occurs when the death is socially unrecognised, where the grief or the griever are often considered illegitimate by the society.

Major loss in death always resurrects unresolved issues and conflicts. The pain, emptiness, and sorrow caused by the death frequently reawaken one's earliest repressed feelings of anxiety and helplessness (Rando, 1991). Grief and loss direct one to revisit repressed unresolved conflicts in childhood.

Coping with loss has become a process of cognitive, emotional, social and spiritual, to be reconciled within the griever's construction of the world (Parkes, 1993). Grief affects a person cognitively, emotionally, socially, and spiritually and became unbearable if left unattended.

Grief is a normal reaction which will be experienced by most sooner or later in developmental stages of life (Parkes, 1986). It is an unavoidable experience that each of us goes through in life (Haslee Sharil Lim Abdullah, 2007).

Significance of Grief Work and Grief Counselling

"Grief Work" was introduced by Freud (1917) and Lindemann (1944) in their early work on Grief and Bereavement. They stated the importance of completing Grief Work in the grief recovery journey. Grief Work has been widely accepted by bereavement theorists and practitioners as a way of reconciliation to loss, which requires the bereaved to confront and express their emotions, and failure to do that may cause maladaptive symptoms (Freud, 1917; C. Parkes, 1986; M. Stroebe & Schut, 1999).

In "Bereavement: Studies of Grief in Adult Life," Parkes (1986) questioned, "if bereavement can have detrimental effects on physical and mental health, what can be

done to prevent these effects?”(p. 149). He explained that in the past most mental health practitioners regarded helping the bereaved as their role despite the fact that they may not have had sufficient formal training. He highlighted changes where bereavement counselling has become recognised and given special attention. Parkes (1986) emphasized the importance of grief counselling since 1972.

The goal of bereavement is to complete grief work as suggested by Raphael and Nunn (1988). They viewed its completion as important in helping the bereaved to facilitate the transformation from complicated grief reaction to normal grief resolution. The Grief Work process allows changes in grief reaction, which leads to resolution.

John Bowlby (1980) and Parkes (1972) suggested that mourning is finished when a person completes the final phase of restitution in mourning. Similarly, Worden (2009) viewed mourning as over when the tasks of mourning have been accomplished. He believed that a person's recovery from bereavement might be hastened in completing the tasks of mourning through counselling.

Confusion on the Effectiveness of Grief Counselling

There have been many discussions on the efficacy of grief counselling and the effectiveness of grief intervention (Allumbaugh & Hoyt, 1999; Bonanno & Lilienfeld, 2008; Jordan & Neimeyer, 2003; Kato & Mann, 1999, 2007; M. Stroebe, Hansson, Stroebe, & Schut, 2001). Worden (2009) stated that the conclusion has been based on research findings, which used meta-analysis in finding effect sizes across the studies, with low effect sizes in many studies causing debate on the efficacy of grief counselling. He argued that the low effect sizes were caused by the research chosen, where most of it has some deficiency in methodology. Larsen and Hoyt (2007) strongly challenged the findings on the negative effects of grief counselling.

Parkes (2002) in “Grief-Lesson From the Past, Vision for the Future” stressed the significance of grief counselling by saying,

in a world in which many people can no longer rely on their own family members to provide them with emotional support, non-judgmental acceptance, and tolerance, there will continue to be a need for counsellors who will just do that and who understand about grief. (p. 381)

Statement of the Problem

Bereavement and grief are known for their risk in mortality, emotional, and physical difficulties (Freud, 1917; Lindemann, 1944; Prigerson et al., 1995; M. Stroebe, 1994; M. Stroebe et al., 2001). It is believed that grief and bereavement have caused distress in life (Middleton, Raphael, Burnett, & Martinek, 1997). Suicidal tendencies among bereaved and grieving people are no longer insignificant.

There has been extensive research done on grief since 1917 (Freud, 1917; Lindemann, 1944; Bowlby, 1980). Earliest works were started by Sigmund Freud (1917) in his writing on Mourning and Melancholia. John Bowlby (1980) in his Theory of Attachment and Loss explained the importance of the phenomenon. Lindemann (1944) observed grief symptoms among grieving individuals and developed Grief Work to facilitate grieving process and recovery. There are different theories to explain and understand grief, and models were built based on the stages, phases, process, tasks, and meaning making (Kubler-Ross, 1973; R. Neimeyer, 2000; C. Parkes, 1986; M. Stroebe & Schut, 1999; Worden, 2009).

Much research has focused on interventions seeking to answer pathological grief and measure intervention effectiveness. Most research used quantitative methods in measuring the significance of the intervention which had given insight into the effectiveness of grief counselling (Allumbaugh & Hoyt, 1999; Beem et al., 1999). Grief counselling has gained extensive focus in nonclinical and clinical application. Although there were still arguments on the effectiveness of grief counselling and prior research on the efficacy of intervention failed to find benefit (M. Stroebe et al., 2001), many counselling service agencies like Hospice are committed to helping bereaved and grieving people universally despite differences culturally and geographically. Most research was

done in the West reflecting the nature and needs of the group, which is very different from the East.

Research that focused on the experience of grief in order to understand the phenomenon through qualitative design is gaining popularity among researchers. There is much interest in finding out the lived experiences of different bereaved groups. Most research has focused on the experience of grief but not on the counselling experience for the griever. However, there was a study found focussing on understanding the experience in intervention from the practitioner and the family member from the grief intervention group at the Calgary Health Region Grief Support Program in Canada (Moules, Simonson, Fleischer, Prins, & Glasgow, 2007).

This current study sought to understand the counselling experience of an adult grieving the death of a loved one in Malaysia. Results are believed important for professional mental health services especially in counselling and psychology.

Significance of the Study

This study sought to understand the experience in counselling of an adult grieving the death of a loved one. Processes in this study reveal a need for deeper and broader understanding of their experience in counselling, particularly for those who are seeking helping professionals. As a researcher, the study provides an opportunity to gather information and to understand the counselling experience from the emic perspective of someone grieving the death of a loved one.

In the researcher's practice as a professional counsellor, knowledge from this study will enhance professionalism through the process of engaging in the understanding of grief counselling experience. In a professional perspective, this study has the potential to help practitioners better understand the counselling experience among grieving clients and thus enable them to be more effective in facilitating the helping process.

From the social level, this study helped create an awareness and interest in understanding and discussion of grief and in enhancing the understanding of grieving process one goes through in loss. Overall, this study sought to explore ways to support clients in grief leading to personal growth.

For the policy maker in higher education, findings may bring in some new insights relating to the study of Thanatology. There is no formal training in the Higher Education setting in Malaysia related to the study of death, grief, and loss. Need for understanding the topic related to grief and loss arises as society develops and the community's lifestyle changes.

Therefore, this study sought to provide an in-depth understanding of the counselling experience for an adult going through the journey of grieving the death of a loved one. Such knowledge is hoped to be creating increased awareness of the grieving process and the counselling services. In summary, the findings may enhance the practice of professional counselling and counsellor training in grief counselling.

Purpose of the Study

The main purpose of this study was to understand the counselling experience of adults grieving clients over the death of a loved one. The findings of this study are expected to provide a new understanding in the experience of counselling from someone who lost a loved one through death.

Based on the study done by Allumbaugh and Hoyt (1999) on the review of grief-related interventions, intervention done by trained professional produces better results than the untrained social worker, and individual interventions produce better results than group interventions. This study focused on the counselling experience of an individual grieving the death of a loved one through counselling carried out by a trained counsellor in an individual counselling setting.

Theoretical Framework

The theoretical framework of this study aimed at providing a guide and a tentative theory on the phenomenon the researcher investigated (Maxwell, 2005). This framework seeks to provide an overview of the possible experience of counselling of adult grieving the death of a loved one. It is based on Freud's theory on Mourning and Melancholia (Freud, 1917) which explained the difficulties the griever faced and the relation to depression. John Bowlby's Attachment Theory on the Separation and Loss (Bowlby, 1980) is also considered. It discussed the detachment and the pain in separation. Worden's (2009) Grief Model introduced the tasks in grief and mourning, as they are also built into the conceptual framework. Existential theory, which introduced existential meaning making in grief is also relevant. Generally, the study is based on phenomenological design as the study sought to understand the essence of the experience of counselling for an adult grieving the death of a loved one.

The early theory of grief and mourning was based on Freud's theory on Mourning and Melancholia (Freud 1917) and John Bowlby's Attachment Theory (Bowlby, 1980). There were many models of grief based on the stages theory, grief work, task, continuing bonding, and meaning making (Kubler-Ross, 1973; M. Stroebe & Schut, 1999; R. Neimeyer, 2000; Wong, 2008; Worden, 2009). The researcher adopted the latest two models, emphasizing task and meaning making in grief. Worden's model identified the tasks in grief, which need to be accomplished or the process rather than the stages or phases. This is generally accepted by most practitioners in understanding grief work and counselling in helping the bereaved.

The meaning making approach explored the existential and spiritual meaning in the process of making sense of the loss and grief (R. Neimeyer, 2000; Wong, 2008). Existential meaning remains an area to explore in this study if and when the theme emerges in the findings (Frankl, Lasch, & Allport, 1992).

This theoretical framework may not fully reflect the counselling experience of grieving client. Most of the studies conducted were based on experience of grief but not the experience of grief in the counselling journey.

Figure 1.0 provides a visual representation of the theoretical framework for this study and the possible elements contributing to the counselling experience of an adult grieving the death of a loved one.

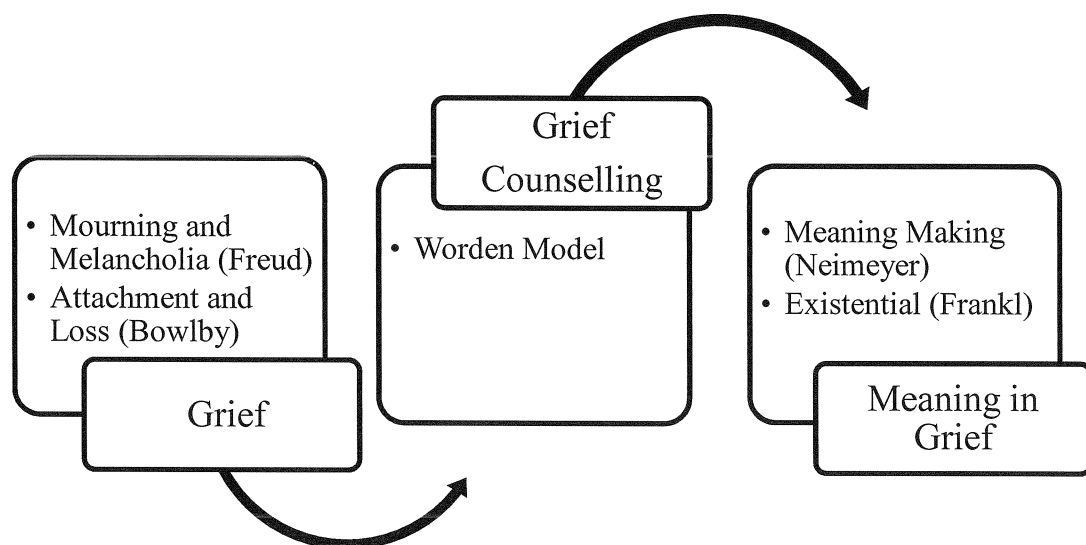


Figure 1.0 Theoretical framework for counselling experience of adults grieving the death of a loved one.

Phenomenological research design enables researcher to understand the essence of experience (Creswell, 2007). Among the many phenomenological approaches, heuristic phenomenology was initially considered to be the most suitable guide in this study as it started with the search within and systematically researched in order to bring into an in-depth understanding of the experience. The researcher first decided on empirical phenomenological inquiry as it allows more freedom in data collection and analysis. During the course of collecting data, the researcher discovered that the research was a combination of different approaches in phenomenology. The heuristic, hermeneutic, and transcendental approaches were present throughout the process of the study. Finally, the

researcher followed a design which describes what the researcher had gone through in the process, which is an interpretative phenomenological analysis.

In conclusion, this study was guided by interpretative phenomenological analysis. The previous studies emphasized the importance of grief work in helping the bereaved settle the disposition of melancholia which causes depression according to Freud's theory. John Bowlby's theory on attachment and loss suggested that the bereaved detach from the deceased and to reattach. Working through their grief work, using grief counselling in completing their tasks in grief, is predicted to give new meaning to the griever's experience.

Research Question

The study sought to understand the counselling experience of adults grieving the death of a loved one. The guiding research question was: "How is the counselling experience of adults grieving the death of a loved one?"

Definition of Terms

Grief. It is defined as a normal response to any kind of loss; it is one's experience after the loss (C. Parkes, 1986). *Webster's New World Dictionary* defined grief as an strong emotional pain caused by loss, disaster or misfortune, it is accompanied by deep sorrow or sadness. In this study, it referred to the reaction towards the death of a loved one.

Journey. *Oxford Dictionary* defined journey as a long and difficult process of change and development. In this study, it refers to the passage or progress of the griever.

Bereavement. It refers to the loss to which a person is trying to adapt (Worden, 2009). This study adopts this definition of bereavement.

Mourning. It is a process that one goes through in "adapting to the death of a person" (Worden, 2009). In this study it refers to the process where the action or the feelings caused by the death of a loved one; it is a cultural act or expression.

Loss. In this study, it refers to the experience of feeling lost, regret, emptiness, confusion caused by the death of a loved one.

Loved One. Defined as someone who is close. In this study, it referred to family members, either father, mother, sibling, grandparents, children, or close relatives.

Grief Work. A cognitive process of confronting a loss, focusing on memories and working toward detachment from the deceased, which requires an active, on-going, effortful attempt to come to terms with loss (M. Stroebe et al., 2001).

Counselling. In this study, it referred to professional service provided by trained and Registered Counsellors in individual setting.

Limitation of the Study

The nature of this study was to explore the in-depth counselling experience of adult grieving the death of a loved one, laying necessary groundwork for further research in this area. However, due to the small number of participants in the study, the research findings are not applicable to the general population. Each of the experiences is unique; it gives voice to the experience of counselling in grief.

Summary

Grieving the death of loved one is the price we pay for the love we shared. It is an unavoidable experience in life and grieving the loss is a normal reaction in facing death. Yet grieving becomes complicated when it is unresolved. There is much research carried out in understanding grief. Grief work and grief counselling have been strongly emphasized since 1917 in Freud's writing on "Mourning and Melancholia." Although there were some controversial findings about the effectiveness of grief counselling that challenged the practice of grief work and grief counselling, the counselling services remain important for many bereaved clients. This study sought to understand the counselling experience of adult grieving the death of a loved one. It is hoped that the findings provide a description of the counselling experience of an adult grieving the death

of a loved one which is important for mental health practitioners in understanding and providing effective services.

Chapter 2: Literature Review

This chapter seeks to provide a deeper understanding of the study of grief. It is organized into five main sections, namely; the definition of grief, bereavement and mourning; traditional and contemporary theory of grief, differentiation between normal grief and complicated grief; grief work and grief counselling, and the research in grief counselling.

Definitions of Grief, Bereavement, and Mourning

The terms grief, bereavement, and mourning are defined explicitly as these terms are used interchangeably. It is important to distinguish the terms as the differences might have implication in the understanding of grief and its treatment in mental health.

Grief. *Webster's New World Dictionary* defined grief as a strong emotional pain caused by loss, disaster or misfortune, it is accompanied by deep sorrow or sadness. Parkes (1986) defines grief as "normal response to a stress which, while rare in the life of each of us, will be experienced by most sooner or later" (p. 4). Rando (1991) defines grief as the process of experiencing psychological, social, and physical reactions in loss and is the perception of loss for the bereaved. She stated five important implications that give essential information about grief, which are listed as: (a) grief is experienced in three major areas—psychologically, socially, and physically; (b) grief is a continuing development involving changes over time; (c) grief is a natural, expected reaction; (d) grief is the reaction to all losses, not only death; (e) grief is based upon a person's unique, individual perception of loss. Stroebe, Hansson, Stroebe, and Schut (2001) define grief as reaction to the loss of a loved one through death, with affection as the primary emotion and manifestation psychologically (cognitive, social behavioural) and physically (physiological-somatic).

Bereavement. Rando (1991) defines bereavement as the state of suffered a loss. Worden (2009) defines bereavement as the adaptation to loss, which may be seen as

involving the four basic tasks, that is: (a) to accept the reality of the loss, (b) to process the pain of loss, (c) to adjust to a world without the deceased, and (d) to find an enduring connection with the deceased in the midst of embarking on a new life. Stroebe et al. (2001) define bereavement as the objective situation of losing someone significant, whether it is parent, sibling, friend, or children.

Mourning. *Webster's New World Dictionary's* definition of mourning is the behaviour or feelings of the griever, specifically, the expression of grief at someone's death. Worden (2009) defines it as the process that the bereaved goes through in adapting and adjusting to the death of the person, which require effort to complete the task of mourning. Similarly, Rando (1991) defines mourning as the process that involved both the conscious and unconscious aspects that (a) gradually undo the emotional ties that had bound the bereaved to the loved one, (b) help to adapt to the loss, and (c) help in learning to live healthily in the new world without the deceased. Neimeyer (2000) defines mourning as involving the reorganization of the self as the key function of the process. Stroebe et al. (2001) defined mourning as the social expressions of grief that are influenced by the practices of a given society or cultural group.

The three terms "grief," "bereavement," and "mourning" have the differences as defined above. Although grief is the normal reaction to loss, little attention is given in most cultures as general perceptions towards it are negative. Mourning is the social expression of grief that is involved in cultural practices. Although different cultural groups have their own rituals in mourning, generally it was simplified in the modern world. Bereavement is the state of having suffered a loss, which involved adaptation to loss. As a summary, Figure 2 provides a visual representation of the timeline of "grief," "bereavement," and "mourning."

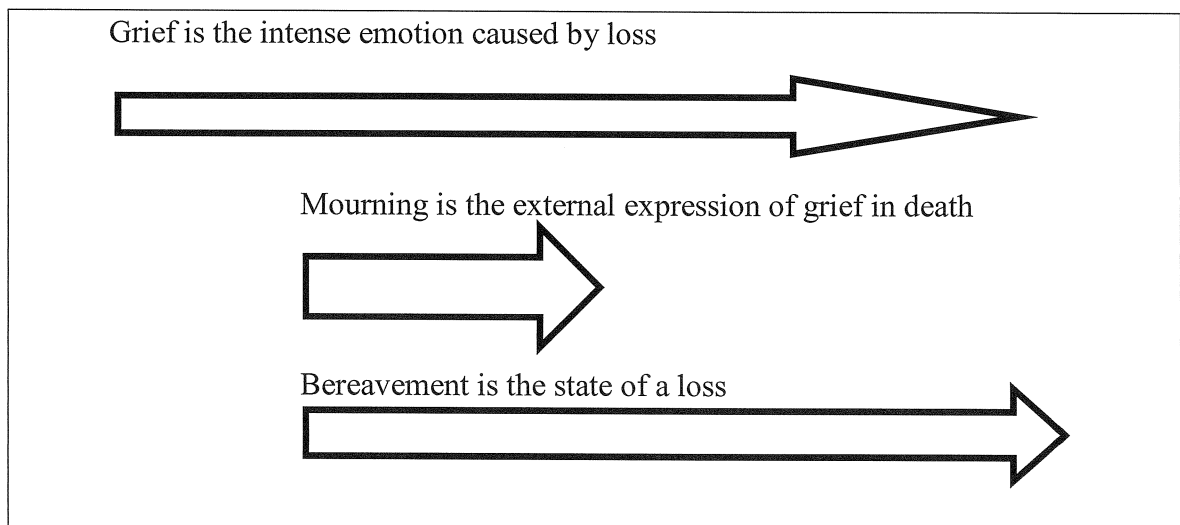


Figure 2. Timeline for grief, mourning, and bereavement.

A person might experience grief before the loss, for instance, while the individual is sick and dying. The anticipated grief started at the time of loss; either it is loss in health, freedom, or control. Mourning begins at funeral, when the ritual and cultural practices are performed. Bereavement is a situation that occurred at loss, and may continue after mourning ends. Grief and bereavement continue until the bereaved is able to reattach to another love object.

Traditional and Contemporary Theory on Grief

In this section, the discussions focus on traditional theory on grief and its emphasis. The importance of grief work was discussed. The traditional theories focus on stages and grief work. Contemporary theorists had different views from the traditional theorists. They highlight the process, continuing bond, and meaning making in grief.

Traditional theory of grief. Traditional grief theory started with the work of Freud (1917) in his writing on “Mourning and Melancholia.” John Bowlby’s (1980) theory on attachment and loss explained the different attachment styles and their relation to loss. The traditional theory emphasized grief work and the stages in grief.

Freud’s Theory on Mourning. The earlier theory on mourning was introduced by Freud (1917) in his writing about “Mourning and Melancholia.” He stated that in

mourning, the ego is constantly working on the detachment that happened with the deceased after the loss. According to Freud, readjusting continue until the deceased is detached unconsciously and the ego is restored to a stable stage and able to reattach to others.

In Freud's (1917) theory, the task in mourning is a detachment or "decathexis" of libido from the loved object and the displacement of this energy into a new object. According to him, withdrawn object contributes to a split in the ego, whereby one portion is identified with the lost object, and is attacked by another part of ego, which is called the "critical agency" or the superego. Freud concluded that the ego depends on the superego as source of love and support in survival and restoration after loss, as the representation of the protective father in the psychic system.

Freud (1917) believed that melancholia and mourning entail similar symptoms, profoundly painful, depressed, a loss of interest to outside world, the loss of the ability to love, the inhibition of any kind of performance and a reduction in the sense of self, expressed in self-recrimination and self-directed insults, intensifying into the delusory expectation of punishment. (p. 204)

Freud (1917) stated their difference: "In mourning, the world has become poor and empty; in melancholia it is the ego that has become so" (p. 206).

Melancholia is a stage of depression when the grieving process continues. As Freud (1917) stated, melancholia results when the grieving process is not completed. Normal grief is a process the bereaved goes through in stages of anger, loss of interest in the world, inhibition of external activities, and inability to love. Figure 2.1 provides a visual representation of Freud's theory of mourning and melancholia.

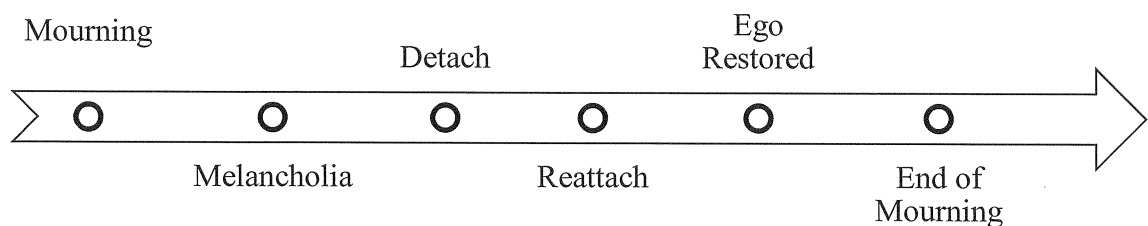


Figure 2.1. Freud's theory of mourning and melancholia.

Theory of Attachment and Loss. Bowlby(1980) in his theory of attachment and loss suggested that the attention given by caregiver is the most important factor determining a child's adjustment to the loss. According to Bowlby (1980), when the child is exposed to a fearful or threatening situation, the tendency is for the child to turn to the primary caregiver as a source of comfort. Attachment's theoretical perspective gave an important framework for understanding of past relationship's influence on the adjustment in bereavement. The theory is based on the assumption that the nature of the relating pattern is an expression of the individual's attachment attributes developed from experiences of the relationship with a significant figure (parent or caregiver) in early life (Bowlby, 1980).

According to Bowlby (1980), attachment style is believed to have a direct relationship on the closeness and intimacy of the relationship and affecting adult responses to the loss of a loved one. Bowlby (1980) stated that the separation from the significant person in bereavement will elicit anxiety and what he termed as "searching" responses in the effort to re-establish the bonding with the deceased. Figure 2.2 provides a visual representation on Bowlby's theory of attachment and loss.

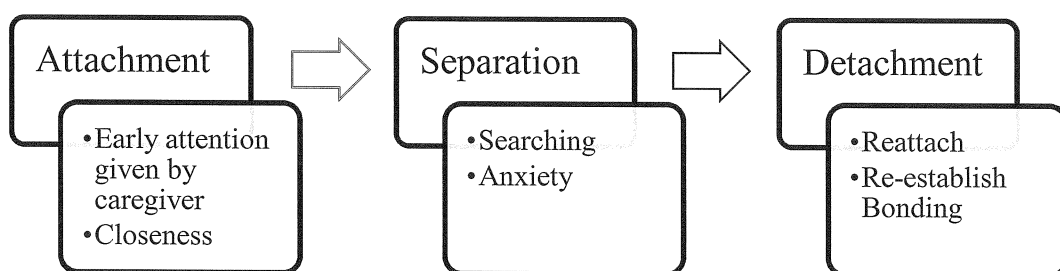


Figure 2.2. Bowlby's theory of attachment and loss.

Grief Work. "Grief work" was introduced by Freud (1917) and Lindemann (1944). They viewed it as important in completing grief work in mourning and bereavement. "Grief work" has been widely accepted by bereavement theorists and practitioners as a healthy adjustment which requires the bereaved to confront and express

their emotions and failure to do that causes maladaptive symptoms (Freud 1917; C. Parkes, 1986; M. Stroebe & Schut, 1999). However, there are some researchers with different views regarding grief work (Bonanno & Kaltman, 1999; Jordan & Neimeyer, 2003).

Lindemann (1944) had a similar view to Freud's theory of mourning and melancholia. He believed that the process of grief involved grief work, which needed to be completed in the mourning process.

Raphael and Nunn (1988) stated that the goal of bereavement is in seeing the grief reaction completed through grief work, to facilitate the transformation of complicated grief reaction into the normal grief reaction, and the ending in resolution. Many bereavement programmes have built their theoretical framework on this approach and focus on facilitating "grief work" (Worden, 2009).

Stroebe et al. (2001) defines "grief work" as a cognitive process of confronting a loss, where the bereaved goes through the events before and at the time of loss, focusing on memories and working toward detachment from the deceased. They believed that grief work requires an active, on-going, and effortful attempt to come to terms with loss. In their fundamental view about grief work, the bereaved needs to bring the reality of loss into awareness as much as possible and suppression is consider pathological. Figure 2.3 provides a visual representation of the role of grief work.

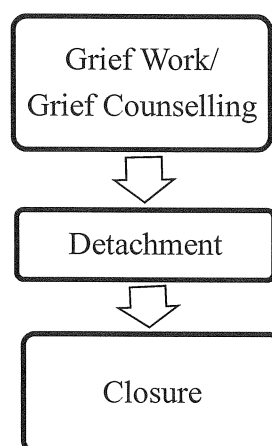


Figure 2.3. Grief work: Detachment from deceased and come to term with grief.

Stage or phase oriented. Most traditional theorists recommended the different stages in grief. Although there were differences in the stages, most stages explained the emotions or the tasks in confronting the loss. Grief started with responses and led to phases, which finally came to term or to the stage of accepting the loss.

Freud's Theory of Mourning (1917, 2005) focused on the two stages of process which are that of hypercathecting and then decathecting of the mental image of the deceased. The goal of bereavement focused on the emotional detachment from the loved one in grief.

There are similarities in Bowlby and Parkes's Bereavement Theory (Bowlby 1980) which emphasized the detachment and re-attachment in grief. The differences are, they believed grief started with Numbness, followed by Searching and Yearning for the bereaved. The third stage in their theory is whereby, when a depressed stage is overcome, the bereaved will reach the final stage, the stage of Reorganization. The stage of searching and yearning was similarly expressed by Freud later on after the death of his daughter, where Freud expressed the difficulties in detachment after the loss. The difficulty in the form of searching and yearning was not answerable cognitively, unless the emotions are given a chance to resolve.

Kubler-Ross (1973) were among the first in studying grief systematically in the clinical setting. She introduced five stages of grief: Denial, Anger, Bargaining, Depression, and Acceptance. Her initial work was done with the dying, but it was widely used as theory of grief and loss. Kubler-Ross' stages theory remains as one of the prominent models in the understanding of grief. It was suggested later on that the different stages are not to be viewed or followed too rigidly but to be used as a guide in helping the bereaved (Worden, 2009).

Walsh and McGoldrick (2004) established Bereavement Model with four stages; the first stage is the shared acknowledgment of the reality of the death, followed by the

shared experience of the loss, then the reorganization of the family system and the final stage as the reinvestment in other relationships and life pursuits. The goal of bereavement according to Walsh and McGoldrick is to adapt to loss, in allowing unique experiences of grief and strengthening family as a functional unit. They both believed there is growth drive in dealing with grief.

As summary, the stages theory has some common attributes. The different stages end with a final stage where the bereaved comes to term with the loss. The final stage of acceptance suggested by Kubler-Ross (2005) is the universal trend across the different theories. Kubler-Ross' (1973) grief stages theory remains effective as a guideline in understanding grief reactions. Figure 2.4 provides a visual representation of the universal goals across the different stages theories.

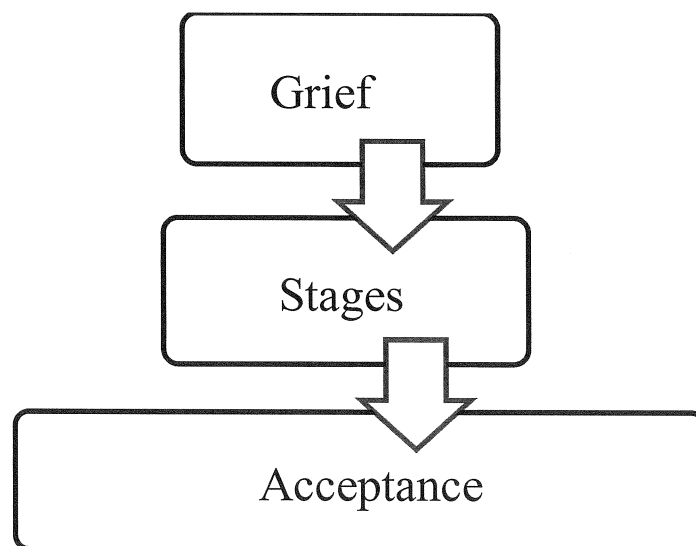


Figure 2.4. Stage and Phase Oriented.

Traditional grief and bereavement theory started with the work of Freud (1917), Lindemann (1944), and Bowlby (1980). The emphasis is on the importance of grief work in grief journey. The grief process is linear and the bereaved is helped in going through the different stages in grief.

Freud's (1917) theory on mourning and melancholia remains as an important theory in explaining the risk in unresolved grief that causes depression in later life. The

attachment theory is significant as it explained the relation between the attachment style and grief responses. However, the stages theory may not be applicable for all as each one grieves differently; there is no fixed pattern of the grief journey. Grief work is necessary for the bereaved to come to term with the loss, as detachment will enable the bereaved's ability in memorializing the deceased with no pain and meaningful memory.

Contemporary Theory of Grief

The contemporary theory of grief emphasized the tasks in grief or process of grief rather than the stages in grief (Rando, 1991; M. Stroebe & Schut, 1999; Worden, 2009). Some researchers suggested continuing bond with the deceased instead of detaching (Klass, Silverman, & Nickman, 1996; Lalande & Bonanno, 2006; M. Stroebe, Schut, & Boerner, 2010). There are researchers who focus on the meaning making in the loss and the existential meaning in grief (Cindy, 2007; C. Davis, Nolen-Hoeksema, & Larson, 1998; Laverty, 2002; R. Neimeyer, 2000).

Task and process focused. Worden (1982) developed his Task Model that focuses on the goal to relocate and memorialize the deceased. Some of the characteristics of his task model are working through the pain of grief, adjusting to loss, and emotionally relocating the deceased.

Stroebe (1991) in the "grief work hypothesis" developed the model of coping with bereavement and focused on the grief process called "Dual Process Model." Dual Process Model emphasized two types of stressors, the loss and restoration stressors, which is a dynamic and regulatory coping process of oscillation. In time of grieving, Stroebe believed that the individual either confront or avoid the different task of grieving. This model suggested adaptive coping as consisting of counter confrontation and avoidance of loss and restoration stressors.

Rando (1993) introduced the "six-R" process of mourning in three phases, which are phases of avoidance, confrontation, and accommodation. In the avoidance phase, it is

the process of recognizing the loss, which included acknowledging and understanding the loss. The confrontation phase includes the process of reacting to the separation, recollection of the deceased and the relationship, and relinquishing old attachments to the deceased. The final phase, which is the phase of accommodation, is the process of readjusting to the new world and reinvesting emotional energy into new relationships. Rando (1991), Wordan (2009), and Stroeble (1999) suggested that it is not linear but a process that the bereaved is journeying in grief, which is contradicting from the traditional Kubler-Ross' (1972) stages theory.

Continuing Bonds. Continuing Bonds refers to the attachments to the deceased that are continued rather than relinquished. The early theorists suggested detachment from the deceased, but contemporary researchers viewed benefit for the bereaved to continue or relocate the deceased. There are some controversial views on the experience and practice of bereavement in continuing bond. In "Continuing Bonds: New Understanding of Grief," Klass, Silverman and Nickman (1996) stated that some people stay connected with the deceased rather than emotionally withdraw. Stroebe and Schut (2005) discussed about continued bonding or relinquishing the attachment from the deceased and the consequences in the mourning process.

Klass et al. (1996) stated that continuing bonds is not a grief theory but a view against grief work assumptions of the importance of detachment. Their central belief of continuing bonds approach is that the bereaved continues to bond with the deceased into the bereaved life structures through the construction on viewing death of a loved one does not end a relationship.

Meaning Making. Searching for meaning and growth from the grieving experience has been described by many grief authors (C. Davis et al., 1998; C. G. Davis & Morgan, 2008; Fazio & Fazio, 2005; T. Frantz, Trolley, & Farrell, 1998; Gillies & Neimeyer, 2006; R. Neimeyer, 2000; Sowers et al., 2008).

Neimeyer (2000) initiated the meaning reconstruction model after loss and gave new insight into the study of grief and bereavement. His theory based on constructivism believed that individual construct meaning through the experience encounter in life. He went on to suggest that to recover from grief, reconstruction of meaning is built in understanding the new phenomenon, through narratives or life stories. His theory has the similarity with the existential theory by Frankl (1992) in understanding suffering in life and the death anxiety.

Further, Wong (2008) developed Meaning Management Theory based on the Logotherapy of Frankl (1992) which explained grief differently from the traditional theory. Meaning Management refers to managing one life through meaning, in order to understand life's issues. In Wong's (2008a) theory on Meaning Management and Death Acceptance, the focus is on living a good life despite the suffering and death. This is used with the dying where the client is helped from the death anxiety to death acceptance, which leads to self-actualization.

Similarly, Kubler-Ross and Kessler (2005) added meaning making in the grief theory. She stated that besides the five stages in grief, making sense in the five stages and seeing meaning in grief would be the final stage. She concluded her view on grief by saying, "I now know that the purpose of my life is more than these stages. I have been married, had kids, then grandkids, written books and travelled. I have loved and lost, and I am so much more than five stages" (Kubler-Ross & Kessler, 2005, p. 216). She further explained that it is not the linear direction about loss but it is about the meaning and what is in it; "It is not just about knowing the stages. It is not just about the life lost but also the life lived" (Kubler-Ross & Kessler, 2005, p. 216).

Kubler-Ross and Kessler (2005) in the Afterword of their book titled "On Grief And Grieving," said that "grief is an emotional, spiritual and psychological journey to

healing”(p. 227). They concluded by saying, “grief is grace, miracle and gift” (Kübler-Ross & Kessler, 2005, p. 231).

The contemporary theory of grief has been built upon the theory of Mourning and Melancholia and theory of Attachment and Loss. However, the challenge of the necessity of detachment from the deceased and grief work forms the new direction in grief research in introducing continued bonding. The stages theory was viewed to be too rigid and thus process or task models were introduced. The existential view in finding meaning in grief became significant in the latest research. Figure 2.5 gives a visual representation of the comparison between traditional and contemporary grief theory.

Traditional

- Detachment
- Grief Work
- Stages

Contemporary

- Continuing Bond
- Meaning Making
- Process/Task

Figure 2.5. Comparison between traditional and contemporary grief theory.

As a summary, the few important theoretical frameworks for understanding counselling experience of grieving adult are the Theory of Mourning and Melancholia, Theory of Attachment and Loss, grief work, and meaning making in grief. Figure 2.6 provides a visual representation of the important concepts in understanding the counselling experience of adult grieving the death of a loved one.

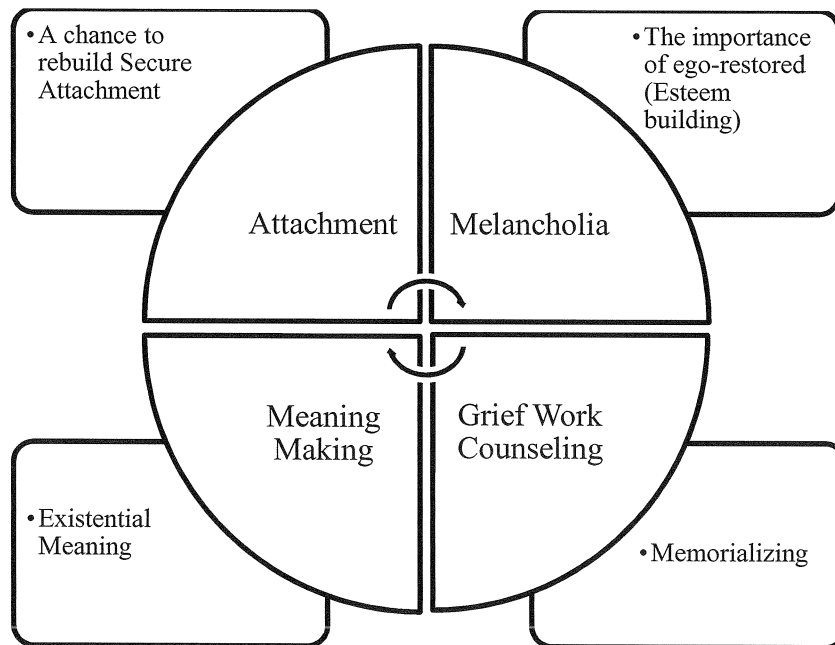


Figure 2.6. Conceptual framework for counselling experience of adult grieving the death of a loved one.

Grieving the death of a loved one will not be helpless and hopeless. Although the pain and suffering is unavoidable, the bereaved has an opportunity to transform the uncontrollable grief reaction into meaning making. The medium for transformation is in grief work, which is achievable through counselling. The growth journey in grief is displayed in the strengthening of esteem in the bereaved.

Differentiation between Normal Grief and Complicated Grief

In this section, the characteristics of normal grief and complicated grief are described. The normal grief response and what influence grief is discussed.

Comparatively, the characteristics of complicated grief are listed and the different types of complicated grief are given in brief to facilitate a better understanding of complicated grief.

Normal Grief. In normal bereavement as suggested by Bowlby (1923), the distress emotion and searching responses reduce over time as the bereaved is able to acknowledge the loss of the deceased emotionally and relinquish goals related to the past significant attachment figure. Similarly, Freud viewed normal mourning as “profoundly

painful, cessation to outside world, loss capacity to love, inhibited in all activity” (Freud 1917, p. 204). Besides searching for the lost figure, the bereaved had the tendency to withdraw, was unable to love, and isolated from others, according to Freud.

Lindemann (1944) believed, as Freud, that normal grief cures by itself if there are no other influencing factors causing complications. Consequently, he advocated helping the grieving person overcome the morbidity of grief, by allowing the bereaved experiencing the pain and externalizing it. He stated that grief could be turned into normal grief and heals itself.

Some conclusions on normal grief as observed by Lindemann are: (a) grief is a definite syndrome, (b) certain manifestation can be expected, (c) guilt feeling are almost universal, (d) the bereaved can be expected to have radically changed behaviour patterns, (e) certain factors can be expected to affect the course of mourning, and (f) certain distorted grief reaction can be identified. He believes that there are certain similar traits in normal grief among most grievers; guilt is one of the most common traits. According to him, the bereaved shows changes in behaviour and there are certain distorted reactions, which can be identified in most bereaved.

Normal Grief Responses. In “The Symptomatology and Management of Acute Grief,” Lindemann (1944) observed 101 recent bereaved patients and discovered some similar patterns among the bereaved, which he describes as the characteristics of normal grief. Some characteristics of normal grief summarized by Lindemann are: (a) having somatic/body distress, (b) preoccupation with the image of the deceased, (c) feeling guilty, (d) reacting hostile, and (e) inability to function as usual.

Worden (2009) discovered in his own practice at Massachusetts General Hospital, that the bereaved exhibit very similar symptoms to those Lindemann (1944) described more than 60 years ago. He further divided the symptoms into four groups to describe normal grief. The four categories of normal grief responses described by Worden (2009)

are: (a) feelings, such as sadness, anger, guilt and self-reproach, anxiety, loneliness, fatigue, helplessness, shock, yearning, emancipation, relief and numbness; (b) physical sensations such as hollowness in the stomach, tightness in the chest or in the throat, oversensitivity to noises, a sense of depersonalization, breathlessness, weakness in the muscles, lack of energy, and dry mouth; (c) cognition such as disbelief, confusion, preoccupation, sense of presence, and hallucinations; and (d) behaviours such as sleep disturbances, appetite disturbances, absent minded behaviour, social withdrawal, dream of the deceased, avoiding reminders of the deceased, searching and calling out, sighing, restless over activity, crying, visiting places or carrying objects that remind the survivor of the deceased, and treasuring objects that belonged to the deceased.

In normal grief, Walsh and McGoldrick (1991) noted that family or marital relationship needs to fulfil four tasks for moving on with their lives. They are: (a) shared acknowledgment of the reality of the death, (b) shared experience of the loss and putting it into context, (c) reorganization of the family or relationship system, and (d) reinvestment of emotional effect in other relationships and life pursuits.

Grief Moderators. Worden (1991) identified six moderations of the grief responses. They are: (a) who was the person who died, (b) how close was the relationship between the deceased and the bereaved, (c) the cause of the deceased's death, (d) what was the bereaved's history, (e) what was the bereaved's personality, and (f) what was the bereaved's socioeconomic status.

Further, Rando (1993) introduced seven factors as indicators for risk of complicated grief. They are: (a) whether the death was sudden or unanticipated, (b) whether the death was the result of an overly lengthy illness, (c) the perception of the preventability of the death, (d) the premorbid relationship with the deceased, whether there was conflict or ambiguity, (e) the premorbid mental health of the bereaved, and

whether there are any unaccommodated losses, (f) the death of a child, and (g) the bereaved personal perception of social support.

As summary, Parkes (1972) identified two important factors influencing the bereaved during the grieving process. They are: (a) stigma, the attitude of the society and the subsequent reaction of others to the bereaved; and (b) deprivation, which is the absence of the essential supplies of the psychological needs that were provided by the deceased. He illustrated the grieving as a wound that will either heal normally or could be further damaged if proper interventions are not provided.

Complicated Grief. The term complicated grief is used to define a grief reaction which deviates from normal grief. The term was replaced by “traumatic grief” and then returned to the original term. The different types of complicated grief are described. The relation between complicated grief and attachment style is discussed. Also, prolonged grief reaction, unresolved grief and the difficulties are stated.

Definition of Complicated Grief. The term complicated grief was used to refer to grief reactions which show a marked deviation from the normal grief pattern and associate with maladaptive and psychiatric problems (Prigerson et al., 1995; W. Stroebe et al., 2005). Prigerson et al. (1995) used “traumatic grief” to replace complicated grief after developing the Inventory of Complicated Grief based on the symptoms that are uniquely grief-specific and maladaptive. To lessen the confusion between the psychological reaction to a trauma and the reaction to loss, the name was then returned to its original term as “complicated grief”.

DSM-IV omits the “uncomplicated” from its category “bereavement” and notes certain symptoms that are more characteristic of a major depressive episode than a normal grief reaction. These are (a) guilt about things other than actions taken by the survivor at the time of the death, (b) thoughts of death other than the survivor feeling that he or she would be better off dead or should have died with the deceased, (c) morbid preoccupation

with worthlessness, (d) marked psychomotor retardation, (e) prolonged and marked functional impairment, and (f) hallucinatory experiences other than thinking that he or she hears the voice of, or transiently sees the images of, the deceased.

Types of Complicated Grief. There was extensive research carried out on the topic of complicated grief since the term was introduced. It is not the aim of this study to provide detailed reports about past research in complicated grief. The discussion focuses on the four types of complicated grief outlined by Worden (2009) which are Chronic Grief Reaction, Delayed Grief Reaction, Masked Grief Reaction, and Exaggerated Grief Reaction. Doka (1989) introduced the concept of disenfranchised grief.

Chronic Grief Reaction. Worden (2009) stated that chronic or prolonged grief reaction is one that is excessive in duration and never comes to completion. He thinks that the diagnosis is easy because the bereaved is aware that he or she is not getting through the grief and loss.

Delayed Grief Reaction. Delayed grief reaction is sometimes called inhibited, suppressed, or postponed grief reaction (Worden, 2009). Worden explained that delayed grief occurred when the person may have had insufficient emotional reaction at the time of loss, but the symptom might resurface at subsequent loss later with excessive emotion. He thinks that the mediator contributing to the delayed grief was the lack of support during the time of bereavement.

Exaggerated Grief Reaction. Worden (2009) defined exaggerated grief reaction where the intensification of a normal grief reaction is experienced excessively and causes maladaptive behaviour. The difference between masked grief reaction and exaggerated grief reaction is that the person in exaggerated bereavement is aware that the symptom he or she is experiencing is associated to a loss which is causing them to seek help and therapy. Exaggerated grief responses may include a major psychiatric disorder and receive a DSM diagnosis such as *Clinical depression*, *Anxiety disorder*, or *Phobias*.

Masked Grief Reaction. Worden (2009) stated masked grief or repressed grief appeared in two ways, either it is masked as physical symptoms or maladaptive behaviours. He believed that people who do not allow for experiencing grief directly may develop medical symptoms similar to those the deceased displayed, or they may develop some other kind of psychosomatic complaints.

Parkes (2006) stated that mask bereaved individual may develop some non-affective symptoms that are seen as affective equivalents of grief. Zisook and DeVaul (1977) reported cases where the symptoms experienced by the bereaved were similar to those suffered by the deceased during the last illness. They called this “facsimile illness.”

Disenfranchised Grief. Doka (1989) stated Disenfranchised Grief occur when the death is socially unrecognised, where the grief or the griever are often considered illegitimate by the society. The summary of the different types of complicated grief is listed in Table 1.

Table 1

Types of Complicated Grief

Complicated Grief	Characteristics
Chronic	Excessive in duration Never come to completion Searching and yearning Anxious attachment
Delayed	Absence of grief Insufficient emotion during loss Symptom resurface Avoidant attachment
Exaggerated	Excessive emotion Maladaptive behaviour Aware Psychiatric disorder
Masked	Masked as physical symptoms Psychosomatic complaints Non-affective symptoms Facsimile illness
Disenfranchised	Socially unrecognized Illegitimate Complicated

Exaggerated grief reaction is frequently seen clinically as the bereaved helplessly seek therapy during grieving period. It is considered as depression if the symptoms prolong. However, the most silent and covert type of grief that drove normal grief into complication are delayed grief reaction and masked grief reaction. Psychosomatic symptoms are high as clinically reported when the bereaved has grief reactions and masked grief reaction.

Complicated Grief and Attachment Style. Bowlby (1980) explained complicated grief as associated to two types of insecure attachment patterns. The first is anxious

attachment style shown by uncertainty related to the availability and responsiveness of the attachment figure (parents or caregiver) to compensate and communicate the sense of security through care-seeking behaviour excessively. Bowlby (1923) associated anxious insecure attachment with chronic grief reaction, reactions of distress, and helplessness in response to the death. According to him, the anxiously attached bereaved is likely to experience more difficulty in detachment from the deceased, resulting in chronic grief. Bowlby (1973) stressed that inconsistent care given in childhood which contributes to anxious attachment style is causing chronic grief.

Avoidant Attachment (Bowlby, 1980) is associated with delayed grief or absent grief. Bowlby believed that avoidant attachment style was formed in an environment where the caregiver was unresponsive toward the child's needs, which caused defensiveness in attachment. In context of loss, the Avoidant Attachment bereaved may exhibit low distress during early stages in bereavement but may experience intense or sudden grief when reminded about the deceased or when loss was next experienced.

Bowlby(1980) stressed the role of counsellor and therapist in providing or recreating a secure environment for the client through the therapeutic relationship. Figure 2.7 provides a visual representation of attachment and complicated grief.

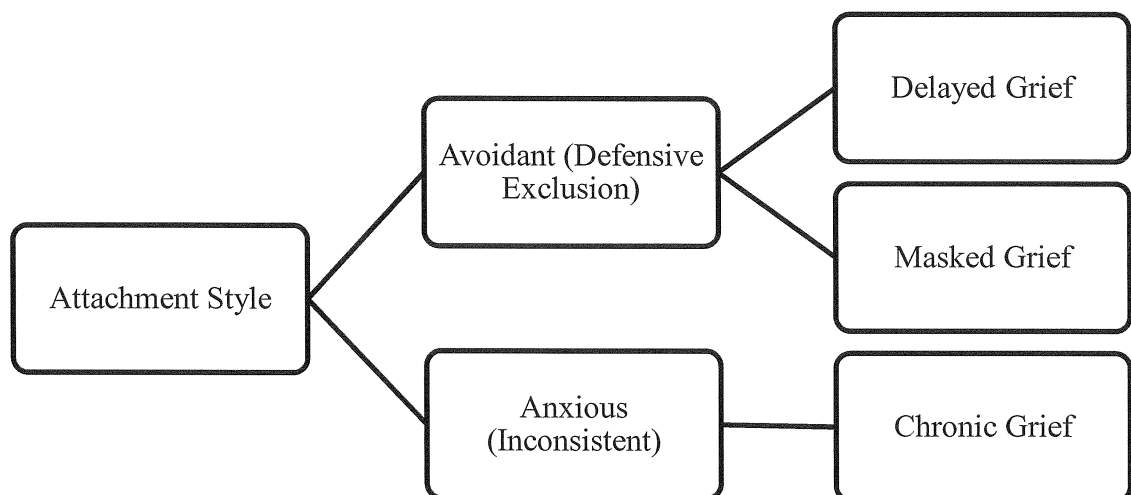


Figure 2.7. Relationship between attachment style and complicated grief.

Unresolved Grief/Prolonged Grief Disorder. Prigerson et al. (2007) suggested the term “Prolonged Grief Disorder” to indicate a state of chronic grief reaction and mourning and reluctance to accept the reality of the death of the deceased, or unable to adjust to life in the absence of a loved one. Prolonged refers to symptoms that are bereavement specific, persistently shown in the bereaved having difficulty adjusting to loss of a loved one.

Grief Work and Counselling

A brief introduction to grief work is given in this section. The effectiveness of grief counselling is discussed. Tasks of mourning and goals of grief counselling are described as are the different types of counsellor providing grief counselling. Risk factors influencing the bereaved are included in understanding the high risk group for complicated grief, who need counselling or intervention.

Grief Work. Grief work was first introduced by Lindemann (1994) which refers to the process of grief. Worden (2009) uses “mourning” to indicate the process that the bereaved experiences after a loss, while “grief work” refers to the personal experience of the bereaved after the loss.

Tasks of Mourning. According to Worden(2009), there are four important tasks in mourning. Counsellors guide the client in the tasks so that the grief work is complete.

Task 1	To accept the reality of loss
	To help the bereaved adapt to the loss of a loved one
	To adjust to a new reality without the deceased
Task 2	To process the pain of loss
Task 3	To adjust to a world without the deceased
Task 4	To find a connection
	To embark on new life

Figure 2.8. Tasks in mourning.

Criticisms on Grief Work. Criticisms of grief work are several. They include its imprecise definition, not being able to represent the dynamic process of grieving, lacking in evidence and validation across cultures and historical periods, and having limited focus on intrapersonal processes and health outcome (Stroebe, 1991).

Despite the criticisms of grief work, most theorists agreed on the importance of completing tasks in the grieving process. The person centred approach of counselling allows the possibilities of detached from the deceased or the continuing bond with the deceased. The flexibility in adopting self-preference option or cultural practices enables grief work to be carried out in helping the bereaved in closure or coming to term with the loss.

Figure 2.9 provides a visual representation of the importance of grief work and counselling in helping the bereaved in closure or come to term with the loss in death. The bereaved has the freedom to adopt the detachment and memorialising the deceased or to continue bonding with the deceased.

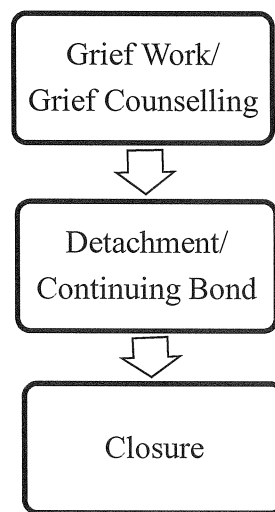


Figure 2.9. The role of grief work and counselling.

Efficacy of Grief Counselling. There have been many discussions about the efficacy of grief counselling (Allumbaugh & Hoyt, 1999; Bonanno & Lilienfeld, 2008; Jordan & Neimeyer, 2003; Kato & Mann, 1999; Larson & Hoyt, 2007; M. Stroebe et al., 2001).

Beem et al. (1999) discussed the effectiveness of grief counselling using a self-report scale and blood sample test to see whether immunology and psychological effect changes after grief counselling. Results from the study show there was no significant difference between the experimental and the control group during the posttest. Stroebe concluded that prior research on the efficacy of grief counselling often failed to find benefit (M. Stroebe et al., 2001).

Worden (2009) stated that the conclusion of the negative effects of grief counselling has been based on research which used meta-analytic analysis finding effect sizes across the studies. The low effect sizes in many studies were brought into the conclusion about the effectiveness of grief counselling. He further explained that most research selected for review was lacking in methodological reasoning, “no controls, the use of recruited versus self-referred participants, lack of screening, . . . small sample sizes, . . . unclear treatment plan, not accounting for time from death . . .” (Worden, 2009, p. 120). Larsen and Hoyt (2007) strongly challenged the finding on the negative effects of grief counselling.

Parkes (Lendrum & Syme, 1992) in “Bereavement counselling, does it work?” did a study on bereaved people, who were identified and randomly assigned to two groups, one group is offered the help of bereavement services and the other group is not. In Parkes’ research, the services offered to the bereaved and evaluated were divided into three types: (a) professional services by trained doctors, nurses, social workers, and psychologists; (b) voluntary service in which selected and trained volunteers are supported by professionals; and (c) self-help groups in which bereaved people offered help to other bereaved people with or without the support of professionals, in either one to one or group counselling. The finding from Parkes’ (1992) study concluded that professional services, professionally supported voluntary, and even the self-help services group are capable of

reducing the risk of psychiatric and psychosomatic disorders resulting from bereavement

(p. 6). He stressed that

We should not assume that every bereaved person will need counselling, but those who do need it seems to benefit from opportunities to express grief, reassurances about the normality of the psychological accompaniments of grief, and the chance to take stock of their present life situation and to start discovering new direction. (Parkes, 1992, p. 6)

Worden (1996) stated that treatment for complicated mourning is most effective with individuals who have been screened and are identified to be at risk for complicated mourning. Some suggestions stressed by Worden (2009) in making intervention more effective are (a) there is no one type of grief counselling that fits all the bereaved as grief is unique to each individual, (b) Interventions for the perceived needs of client should be customize based on a unified theory such as the tasks of mourning, (c) carry out an extensive pre-intervention intake; identify high-risk groups and target the intervention toward them (p.121).

Counselling Goal. Worden (2009) stated the overall goal of grief counselling is to help the client adapt to the loss after the death of a loved one and be able to adjust to a new reality without the deceased. He outlined 4 specific goals which is targeted at completing the 4 tasks of mourning: (a) increasing the reality of loss, (b) helping the counselee deal with both emotional and behaviour pain caused by bereavement, (c) helping the counselee overcome various impediments to readjustment after the loss, and (d) helping counselee find a way to maintain a bond with the deceased and reinvesting in others in life.

Haslee Sharil Lim Abdullah (2009) stated the goal of grief counselling as helping the bereaved recognize and explore feelings generated by thoughts or actual experience with death. He viewed this as important as cultural stigma and the personal anxieties associated with death cause the bereaved to deny their feelings. This task is similar to Worden's second task of mourning.

Grief Counsellor. Parkes (1980) outlined three basic types of grief counselling.

The first type of grief counselling involves professional services provided by trained doctors, nurses, psychologists, counsellors, or social workers who support a person who has sustained a significant loss, which can be done on an individual basis or in a group setting. The second type of grief counselling involves the services in which volunteers are selected and trained, and supported by professionals. In Malaysia, Hospice and Befriender are among the organisations providing these services. The third type of service is the self-help groups in which bereaved people offer help to other bereaved people, with or without the support of professionals.

Grief Counselee. Worden(2009) suggested three approaches to grief counselling.

The first approach is where grief counselling is offered to all individuals who have experienced a death-related loss, particularly to families in which there is death of a parent or child. His own research (1996) shows that grief counselling may not be needed by everyone. Parkes (1998) concluded that all bereaved people will benefit from counselling; and research has shown referral of people to bereavement counselling yielded benefit in the bereaved's life.

The second approach stated by Worden (2009) adopts the assumption that some people need help with their bereavement but they will not seek help until they have trouble in life. The individual will reach out for help after experiencing a great degree of distress in life. There is some evidence showing that people who seek counselling voluntarily do better than when counselling is an unsolicited offer (M. Stroebe et al., 2001).

The third approach which Worden (2009) outlined was from a preventive health model. If the practitioner is able to predict who is likely to have difficulty following the loss, early intervention is planned to help their adaptation to the loss. It is important to be

aware of the predictive factors so that the helping professionals are able to facilitate early identification of individual who might be in need of help and the intervention given.

Stroebe and Schut (M. Stroebe et al., 2001) stated that preventive interventions which are targeted at highly vulnerable individuals have shown to be more effective than those interventions which do not target high risk persons. They concluded it is important to identify predictive factors to facilitate early identification of individuals who might be in need of professional help.

Risk Factors. The indicators for high-risk bereaved in complicated grief as suggested by Parkes and Weiss (1983) are summarized in Figure 2.10.

Mode of loss	Sudden or unexpected losses Multiple losses Violent or horrific losses Losses for which the person feel responsible Losses for which others are seen as responsible Disenfranchised losses
Personal vulnerability	Dependence on the deceased person Ambivalence to deceased person Person lacking in self-esteem and/or trust on others Persons with previous history of vulnerability
Lack of social support	Family absence or seen as unsupportive Social isolation

Figure 2.10. The risk factors of grief.

Completion of Counselling. John Bowlby (1980) and Parkes (1972) suggested that mourning is finished when a person completes the final phase of restitution in mourning. Worden (2009) considered that mourning is finished when the tasks of mourning have been accomplished. He further suggested that the benchmark of mourning moving to completion is when the person is able to remember the deceased without much pain. Worden believed that a person's mourning is finished when the person is able to reinvest his or her emotion into their life and the living.

Research on Grief Counselling

There have been a growing number of studies on the effectiveness of intervention and counselling related to grief. A review of all grief-related intervention outcomes is beyond the ability of this study. Instead, reviews are aimed at the understanding of grief intervention, grief impact, coping and recovery in grief, cultural difference, and social support and meaning making in grief.

Grief intervention. There were many interventions employed in providing grief counselling, the few important categories are creative art (Gallant & Holosko, 2001), Cognitive Behavioural approach (Murray, Cohen, Ellis, & Mannarino, 2008) and systemic intervention (Chan, O'Neill, McKenzie, Love, & Kissane, 2004; Joseph & Steven, 2001; McBride & Simms, 2001).

Margaret, Schut, and Streobe (2007) discussed the three types of intervention: firstly, the primary prevention intervention, in which professional help is available to all the bereaved irrespective of whether intervention is indicated. Secondary preventive interventions are designed for bereaved individuals who went through screening or assessment, and are regarded as more vulnerable to the risks of bereavement (high levels of distress, traumatic circumstances of loss). Tertiary preventive interventions refer to those therapies provided for complicated grief, grief-related depression, or posttraumatic disorders, usually happening long after bereavement.

Allumbaugh and Hoyt (1999) reviewed 35 grief intervention studies, and found the effect size for the bereavement intervention of .43. They suggested the small effect size indicates that the overall effectiveness of intervention was negative. They concluded in the study that trained professionals produce better results and individual interventions produce better results than group interventions (Allumbaugh & Hoyt, 1999).

A study combining quantitative and qualitative design carried out by Kato and Mann (1999) found that one family reviewed show no beneficial result from the

intervention. Eight group studies also found almost no beneficial effect from the intervention. However, slight changes in psychological health for three individual interventions reviewed were found and another individual review found improvement in stress reaction on the participant. Kato and Mann found overall average effect size of .114 and concluded that psychological intervention for bereavement are not effective intervention.

Research by Dalton and Krout (2005) using music therapy with bereaved children shows positive growth in adolescents through creative song writing in clinical music therapy. Some studies were carried out by researchers but not practitioners. Jordan and Neimeyer (2003) mentioned that there is a significant gap between the researcher of grief related interventions and the practitioner who provides the service.

Grief impact. A study on grief by Gundel, O'Connor, Littrell, Fort, and Lane (2003) in investigating grief experience in the brains of eight women found that grief is mediated by a distributed neural network that serves a number of processes. The result of the investigation indicates that neural network which affects various part of the brain and its functions, may account for the impact of the unique, subjective quality of grief.

Hardisan, Neimeyer, and Lichstein (2005) did a study with college students on their grief related symptom among the bereaved students found that the rate of insomnia was higher compared to the bereaved sample in a nonbereaved comparison group.

Coping and recovery in grief. Coping with the loss refers to the variety of activities and behaviours which the bereaved engage in the grieving experience and integrate into the context of their lives. Schwab (1990) found the five major coping strategies used by parents were: (a) seeking the release of tension, (b) avoiding painful thoughts and feelings, (c) using a cognitive framework to understand and deal with the experience of loss, (d) helping others, and (e) relying on religious beliefs.

Balk (2004) examined the meaning of the word recovery in his article *Recovery Following Bereavement: An Examination of the Concept*, and its use in the context of bereavement. He stated that the word recovery tends to relate to the medical model and indicates a previous record of illness or pathology, whereas the words manage or adapt were much preferred according to him.

Wortman and Silver (1989) explored the American bereaved coping with loss. They argued on the cultural biases of the need to resolve grief and challenged the view on the need of becoming emotionally detached from the deceased.

Cultural differences and social support. Lalande and Bonanno (2006) in the study of the relationship between culture and continuing bonds, compared bereavement in the United State and People Republic of China. They concluded that culture has to be taken into consideration in the development of effective grief interventions, especially in a society with the view of considering continuing bonds with the deceased.

The importance of social support in bereavement is stressed in Gilbert (2002). She stated that some bereaved feel rejected or minimized by others when their needs of expressing their story in grief were not supported. Similarly, Riches and Dawson (1996) found that the support from the same bereaved group was important. They stated that connecting with other parents who had the same experience and supportive role of family and friends provided the foundation of help in grief.

Meaning making in grief. Some theorists believed in the process of finding meaning in grief (Attig, 2001; C. G. Davis, 2001; R. A. Neimeyer, 2001) and positive outcomes in grief (T. T. Frantz, Farrell, & Trolley, 2001; Walsh & McGoldrick, 1991). Thomas Attig (2001) stated “grieving is a journey of the heart that brings us to the fullness of life” (p. 52). He believed in grieving, the bereaved relearns his existence in the world, and the journey in grief leads the bereaved to a different place in suffering, a place which brings lasting love.

Davis (2004) stated that there is a change in the theoretical perspective of bereavement. He writes, “there has been a shift away from a positivistic approach to research with the bereaved to . . . focusing on how people themselves experience grief and make meaning, whilst taking account into their social world” (Davis, 2004, p. 511).

Growth and resilience from positive psychology. Some theorists viewed grief and loss as growth experiences. Walsh and McGoldrick (1991) expressed that loss may strengthen the bereaved, enhancing their creativity, and motivating them to reach greater achievement. On the other hand, when it is unresolved, it may cause destruction.

Although most people would never willingly go through the pain associated with the death of a loved one, Frantz, Farrell, and Trolley (2001) believed that there is a purpose in the happenings in our lives. They collected data using a series of structured interviews to find out the positive experience on grief. The findings in their study have shown a shift from seeing that the death consequences are not necessarily bad and the quality of some bereaved became better following the death of their loved one.

Summary

The research on grief and grief counselling has been received with remarkable attention from many researchers in the field. However, research in knowing the experience in counselling for bereaved grieving the death of loved one is still limited. The lack of studies in counselling experience based on the bereaved perspective had created a gap in the knowledge. Thus, studies on the experience of counselling from the perspective of the bereaved are expected to provide a deeper understanding of the experience.

Chapter 3: Research Methods

In this chapter, the chosen research method is described in detail. In order to seek answers to the research question in this study, a qualitative research method was chosen, which is Interpretative Phenomenological Analysis. This chapter consists of the rationale for qualitative research, selection of research design, data collection, role of the researcher, data analysis, pilot study, potential risks and benefits, trustworthiness of the study, and summary.

Rationale for Qualitative Research

Qualitative research is best suited for problem in which the variable is unknown and needed to explore (Creswell, 2002). Creswell stated that qualitative research is appropriate where the literature might yield little information about the phenomenon and need to learn more from the participants through exploration. Although there is much research conducted on the experience of grief, little is known about the counselling experience of adult grieving the loss of a loved one. This study sought to explore and understand the counselling experience of adults grieving the death of a loved one.

Qualitative design is appropriate when the research question is characterized by *what* or *how*, the topic needs to be explored in detail, and there is a desire by the researcher to be an active learner and an integral part of the research (Creswell, 2009). This study sought to understand in detail the experience of counselling of adult grieving the death of the loved one. The researcher is an active learner of the experience in the counselling of grieving adults after the death of their loved one.

Selection of Research Design

One of the biggest challenges the researcher faced was in considering the approach that would best answer the research question. Initially, the researcher evaluated the suitability of the phenomenological design in answering the research question. Next,

the researcher also considered the different approaches among phenomenological design, namely, the heuristic, hermeneutic, or transcendental phenomenology.

Then, the researcher considered the strength and limitation of each approach and decided on the empirical phenomenological design. Next, the researcher realized the possibility of combining of the different approaches of heuristic, hermeneutic, and transcendental phenomenological design. Eventually, the researcher adopted the Interpretative Phenomenological Analysis (IPA) as it allows the interpretative and systematic way of phenomenological research focusing on the particular subject.

The following discussion describes the process of selecting the research design. The selection process is divided into three phases. The first phase describes the different designs of the phenomenological research. Phase 2 describes the decision on the combination of the three different approaches within the phenomenological design. Phase 3 describes the final selection of the Interpretative Phenomenological Analysis as the approach for this research.

Phase 1: Phenomenological Research Design. A phenomenological qualitative research design is best suited in understanding the experience of grief counselling of a bereaved grieving the death of loved one. As Patton (2002) stated, the fundamental question of phenomenological inquiry is, “what is the meaning, structure, and essence of the lived experience of this phenomenon from this person . . .” (p. 104). In this study, the phenomenological inquiry enabled the understanding of the essence of the experience in counselling for the adult grieving the death of a loved one.

The researcher seeks to understand the experience of counselling of someone grieving the loss of a loved one, which is not approachable through quantitative methods. Some other qualities and strengths of the phenomenological models as stated by Clark Moustakas (1994) which fulfil the purpose of this study are:

1. It focuses on the wholeness of the experience rather than solely on its objects or parts,
2. It searches for meaning and essence of the experience rather than on the measurements and explanations
3. It obtains descriptions of the experience through first-person accounts through informal and formal conversations and interviews (p. 21).

Research Question. This study seeks to understand the counselling experience of adult grieving the death of a loved one. The research question in this study is, “How is the counselling experience of an adult grieving the death of a loved one?”

Heuristic Phenomenological Inquiry. In considering the heuristic design, the researcher was initially attracted to the way it describes the forming of the research question, which allows the research question to be formed firmly for investigation. However, in the researcher’s opinion, issues in the “stage of indwelling” would face difficulties in handling biases in order to strengthen the trustworthiness of the study.

The heuristic research method was introduced and used by Moustakas (1990) in the process of investigating human experience; it is the “process of internal search through which one discovers the nature and meaning of the experience” (p. 9). The word *heuristic* is derived from the Greek word *heuriskein*, which means to find or discover (Moustakas, 1994). It is an investigation involving internal exploration and meaning making. Through the researcher’s practice as a counsellor and the many opportunities working with grief clients, the investigative interest began with the researcher constantly questioning the difficulties in the grieving process of the clients and their experience in counselling.

According to Clark Moustakas (1990) the heuristic phenomenology is a way of engaging in a scientific search through methods and processes aimed at discovery; a way of self-inquiry and dialogue with others aimed at finding the meaning. He sees that the

self of the researcher is present throughout the study. While understanding the phenomenon in increasing depth, the researcher is experiencing self-awareness and self-discoveries.

Moustakas (1990) highlighted the main concepts of heuristic research as identifying with the focus of the inquiry, engaging self-dialogue, exploring the tacit capacity of knowing, exploring intuitive knowing, experiencing indwelling, focusing and centering on an internal frame of reference. He listed six phases of heuristic research: the initial engagement, immersion into the topic and question, incubation, illumination, explication, and culmination of the research in a creative way.

Another attraction of the heuristic research as stated by Moustakas (1994) is that:

the life experience of the heuristic researcher and the research participants is not a text to be read or interpreted, but a comprehensive story that is portrayed in vivid, alive, accurate, and meaningful language and that is further elucidated through poems, songs, artwork, and other personal documents and creations. (p. 19)

In the counselling sessions, client often uses artwork as a way of expressing which provides an important source of documentation.

The challenge for the researcher is in the stage of indwelling, which the researcher decided to use the “bracketing” method or “Epoche” in the analysis process to ensure the objectivity of the study, as one of the criteria for trustworthiness in qualitative research.

“Epoche” is a Greek word meaning to stay away from or abstain (Moustakas, 1994).

Moustakas suggested that a researcher needs to set aside any prejudgment, biases, and preconceived ideas in phenomenological reduction and synthesis. He believes Epoche is not only a preparation for deriving new knowledge but also as an experience in itself.

Moustakas (1994) considered that Epoche “includes entering a pure internal place, as an open self, ready to embrace life in what it truly offers” (p. 86). The researcher is challenged to create new ideas, new feelings, and new awareness through Epoche (Moustakas, 1994). The researcher is concerned with the validity and reliability of the study so as to enhance the trustworthiness of the study.

Hermeneutic Phenomenology. Hermeneutic phenomenology involves the art of text so that the intention and meaning behind the appearances are fully understood (Moustakas, 1994). He explained, “This interrelationship, the direct conscious description of the experience and the underlying dynamics or structure that account for the experience, provides a central meaning and unity that enables one to understand the substance and essence of the experience” (Moustakas, 1994, p. 9).

Hermeneutic inquiry is based on the belief that the researcher’s personal experience, values, and beliefs enrich the research experience. Moustakas (1994) viewed hermeneutics as interrelationship between the direct conscious description of the experience and the structures that account for the experience, which provides a central meaning and unity that enables one to understand the substance and essence of the experience. He agreed with some other theorists on the view which emphasized on hermeneutics showing that interpretation is not an isolated activity but the basic structure of experience. Although the researcher planned some activities that allowed the participants to provide feedback on the themes and description in the analysis process, the whole interpretation solely depends on the researcher’s skills in capturing the emerging themes from the data.

Transcendental Phenomenology. Transcendental phenomenology is a scientific study of the appearance of things just as how they appear to us in consciousness (Moustakas, 1994). In seeking to obtain the essence of the experience, Moustakas believed in the importance of the researcher putting aside all pre-interpretation and being open to new and pure experiences. He emphasized the use of Epoche or bracketing wherein researchers put aside their prejudgments, biases, and preconceived ideas.

A pure transcendental phenomenology is hard to achieve in this study as the researcher’s intention for the study started from the researcher personal grief experience. It was the drive through personal grief that caused the researcher to investigate the

literature of grief and gain further understanding in the topic. The researcher is convinced of what Patton (1980) stated: researcher's personal experiences and insights are an important part of the inquiry and crucial to understanding the phenomenon during data collection.

After considering the strengths and limitations of the heuristic, hermeneutic, and transcendental phenomenologies, the researcher decided on adopting empirical phenomenology in this study. A general or empirical phenomenology allows the researcher less restrictions in the study, so as to obtain the true essence of the experience.

Empirical Phenomenology Inquiry. Empirical phenomenological studies as outlined by van Eckartsberg were followed in the process of the phenomenological research (Moustakas, 1994). There are three steps recommended by van Eckartsberg.

Step 1: The problem and question formulation. The researcher identified the focus of investigation, which is to understand the experience of counselling for the adult grieving the death of a loved one. The question formulated is "How is the experience of counselling for an adult grieving the death of a loved one?"

Step 2: The data generating situation. The researcher begins with the descriptive narrative provided by participants who are viewed as coresearchers. In this study, the participants identified are adults who had gone through counselling sessions after the death of a loved one for at least 3 months. The participants are engaged in interviews in order to get the in-depth information.

Step3: The data analysis. Once the data is collected, the researcher studies the structure, meaning configuration, coherence, and the circumstances of their occurrence and clustering. Besides using the guide from van Eckartsberg in data analysis, the detail of the data analysis followed closely the steps suggested by Moustakas and Colaizzi (Moustakas, 1994).

Phase 2: A Combination of Heuristic, Hermeneutic and Transcendental

Phenomenological Inquiry. In the second stage, the researcher discovered that it was a combination of the three phenomenological approaches that enabled gaining of the wholeness of the experience in the process of research.

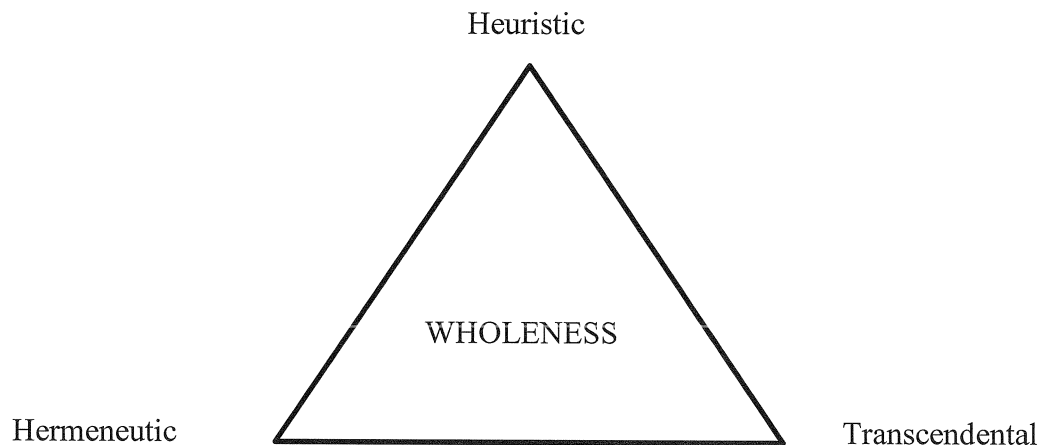


Figure 3.0. The combination of heuristic, hermeneutic, and transcendental phenomenological inquiry.

Figure 3.0 describes the combination of the three phenomenological approaches. The researcher started with heuristic inquiry where the research started with a self-search question: How is the counselling experience of an adult grieving the death of a loved one? The researcher studied the past literature to understand the structure of the experience. In the analysis, the researcher was guided by the hermeneutic and transcendental approaches in interpreting and understanding the data.

Phase 3: Interpretative Phenomenological Analysis. Interpretative

Phenomenological Analysis (IPA) is a qualitative, experiential, and psychological research method which has its roots in three key areas of the philosophy of knowledge: phenomenology, hermeneutics, and idiography (Smith, Flowers, & Larkin, 2011). Jonathan Smith argued for an approach to psychology that was able to capture the experiential and qualitative research in psychology.

IPA started in psychology and much of the early work was in health psychology. Since then it has picked up particularly in clinical, counselling psychology and

social and educational psychology . . . be described as applied psychology, or “psychology in the real world.” (pp. 4-5)

The first theoretical underpinning of Interpretative Phenomenological Analysis comes from phenomenology which is based on the work of Husserl, Heidegger, Merleau-Ponty, and Satre (Smith et al., 2011). Husserl’s work established the importance and relevance of a focus on the experience and perception (p. 21). Heidegger, Merleau-Ponty, and Sartre contributed to the view of the person as embedded and immersed in a world of objects and relationship, language and culture, projects and concerns (p. 21). They introduced the idea beyond the descriptive commitment and transcendental interest of Husserl, to a more interpretive and worldly view, focusing on “the understanding of the perspectival directedness of our involvement in the lived world” (Smith et al., 2011, p. 21). According to Smith et al. (2011), the IPA researchers attempted to understand other people’s relationship to the world in an interpretative way, and the focus on the meaning making process.

The second concept of Interpretative Phenomenology Analysis comes from Hermeneutics. The IPA researchers are concerned with examining how a phenomenon appears, and the analyst is implicated in facilitating and making sense of that appearance (Smith et al., 2011). According to Smith et al. (2011), Heidegger and Gadamer “give insightful and dynamic descriptions of the relationship between the fore-understanding and the new phenomenon being attended to” (p. 29).

The third theoretical underpinning Interpretative Phenomenological Analysis is Idiography. Idiography emphasized the focus on the particular. Smith et al. (2011) stated two commitments to the particular in IPA. Firstly, the commitment to the particular, in the sense of detail and the depth of the analysis. Secondly, commitment to the understanding of how the particular experiential phenomenon has been understood from the perspective of particular people, in a particular context through purposively selected sample. From the single case study, IPA adopts analytical procedures which leads the

single case to more general statements, allowing one to retrieve particular claims for any of the individuals involved (Smith et al., 2011).

As a summary, Interpretative Phenomenological Analysis was selected to allow the detailed examination of human lived experience. It focuses on conducting the examination in a way which enables, “that experience to be expressed in its own terms, rather than according to predefined category systems” (Smith, et al., 2011, p. 32).

Context of the Study

The context of the study is an adult grieving the death of a loved one and had attended some grief counselling. Parkes (1980) outlined three basic types of grief counselling. The first type of grief counselling involves professional services provided by trained doctors, nurses, psychologists, counsellors, or social workers who support a person who has sustained a significant loss, which can be done on an individual basis or in a group setting. The second type of grief counselling involves those services in which volunteers are selected, trained, and supported by professionals. The third type of service is through self-help groups in which the bereaved offers help to other bereaved, with or without the support of professionals.

For this study, the grief counselling is focused mainly on the first type suggested by Parkes, in which professional services were provided by trained counsellors, who possessed postgraduate qualification in counselling. They were also registered counsellors with the Malaysian Board of Counsellors.

Data Collection

In the data collection phase, the researcher chose the purposive sampling process and identified the participants who would provide information. The two methods of purposive sampling, criterion sampling and snowball sampling, were followed. As in clinical practice, the criterion of inclusion for client in grief counselling is described.

Selection of Participants. The participants were selected from clients who had gone through counselling sessions after the death of a loved one. The selection of participants was guided by Purposive Sampling. Patton (1980) viewed Purposive Sampling as where the cases for the study are selected because they are “information rich” and illuminative, that is, they offer useful manifestations of the phenomenon. In this study, the participants were (a) Adult who is grieving the death of the loved one, (b) Someone grieving the death of a loved one for at least 3 months, (c) Someone grieving the death of a loved one and had gone through some counselling.

In the first criterion, the participant is 18 years of age and above. For the second criterion, the participant must have experienced the loss of loved one in death; either it is the death of a parent, grandparent, sibling, or someone close in the family. The period of death should not be less than 3 months after the death. The third criterion of selection is that the participant must have gone through some counselling sessions. The number of sessions were determined by the counsellor.

The two methods of sampling selected in this study were Criterion Sampling and Snowball Sampling or Chain Sampling (Patton, 1980). Patton (1980) stated the logic of criterion sampling is “to review and study all cases that meet some predetermined criterion of importance” (p. 238). The participant is selected based on this criterion. Snowball Sampling is an approach for locating information-rich participants, where the researcher started with identifying an adult grieving the death of a loved one who has attended counselling. The number of participants then grows from the recommendation of the earlier participants.

Sample size. In phenomenological research, there are no fixed criteria for sample size (Patton, 1980). Patton stated that the sample size depends on what the researcher want to know, the purpose of the inquiry and what has credibility. He suggested selecting “information-rich cases” (Patton, 1980, p. 230) which yields insights and in-depth

understanding, even if the number is small. Lincoln and Guba (1985) recommended “selection to the point of redundancy” (p. 202) , where the size of the sample is determined by informational consideration, “the sampling is terminated when no new information is forthcoming from new sampled units” (p. 202).

The two criteria suggested by Seidman (1998) in deciding whether the data is enough are (a) sufficiency and (b)saturation of information. He suggested the sufficient numbers to reflect the range of participants that make up the population so that others outside the sample might have a chance to connect to the experiences of those in it. In this study, the researcher selected 10 adult participants from different gender, age, and cultural backgrounds reflecting the population. Saturation is also reflected in Lincoln and Guba (1985) which refers to a stage where the researcher is hearing the same information reported. The researcher experienced the saturation point after the 8th participant; nevertheless, the researcher completed the data collection from all 10 participants.

Criterion of selection according to clinical practices. The selection of participants follows the second and third approaches suggested by Worden (2009). The second approach stated by Worden adopts the assumption that some people need help with their bereavement but they will not seek help unless they have trouble in life. The individual will reach out for help only after experiencing a great degree of distress in life. There is some evidence showing that people who seek counselling voluntarily do better than those whose counselling is unsolicited (M. Stroebe et al., 2001). In this study, the researcher approached griever who came voluntarily for grief counselling to participate in the study.

The third approach which Worden (2009) outlined was from a preventive health model, if the practitioner is able to predict in advance who is likely to have difficulty following the loss, early intervention is believed to help the adaptation to the loss. In this

approach, the researcher identified the high risks individual in grief to go through counselling session, followed by an invitation to participate in the study.

Participants' Detail. The background of each participant is listed in Table 3.0.

Table 3.0

Participants' Information (N = 10)

Name	Gender	Age	Deceased	Education	Marital Status	Occupation
Fen	Female	35	Mother	Bachelor Degree	Single	Engineer
Kee	Female	26	Mother	Bachelor Degree	Single	Human Resource
Sam	Male	40	Father	Master Degree	Single	Counsellor
Tee	Female	24	Grandmother	Bachelor Degree	Single	Banker
Pauline	Female	23	Mother	MCE*	Single	Administrator
Yong	Female	37	Mother	Master Degree	Single	Counsellor
Han	Female	43	Grandparents	Master Degree	Married with 3 children	Homemaker
Chong	Female	36	Parents	Master Degree	Married	Counsellor
Soo	Male	76	Parents	Phd	Married with 3 children	Retiree
Lin	Female	71	Parents	Master Degree	Married with 3 children	Retiree

Note. *Malaysia Certificate of Education.

The particulars listed are gender, age, the deceased's relationship to the participant, educational background, marital status, and occupation. A pseudo name is given to each participant. The age is categorized into three groups. Young Adulthood is

for participants aged 23 to 34 years old. Middle Adulthood is to represent participants between 35 to 54 years old. Participants above 55 years old are categorized as Late Adulthood.

Research Procedures. Participants were selected following purposive sampling as described in the selection of participant section. Worden (1996) stated that treatment for mourning is most effective with individuals who have been screened and are identified to be at risk for complicated mourning. Grievors were interviewed after grief counselling sessions.

After establishing contact with potential participants and securing their verbal agreement to participate, an appointment was arranged for an interview. During the first meeting, a consent form was given for signing. Content of the consent form was explained, particularly in the area of the purpose of the study, confidentiality of the information revealed, and the voluntary basis of their participation.

Participants were asked to complete the demographic questionnaire, which recorded information on gender, age, ethnicity, education, occupation, and religion. Information on the relationship with the deceased, cause of death, and length of time since the deceased's death were also obtained.

Data were collected over 24 weeks, approximately 6 months. Participants were interviewed at least thrice after completing the counselling sessions. Their counsellor determined the duration and number of sessions when the clients come to terms with grief. Data from the first interview was translated, transcribed, and analysed immediately after the interview session to gather and determine the themes. Emerging themes were further probed in the areas that needed more information, and for clarification. First interview focused on history of the experience of grief, second on the counselling experience, and third on the meaning in the experience. The interviews were recorded and

a summary of the interview was written after each meeting. Figure 3.1 provides a visual representation.

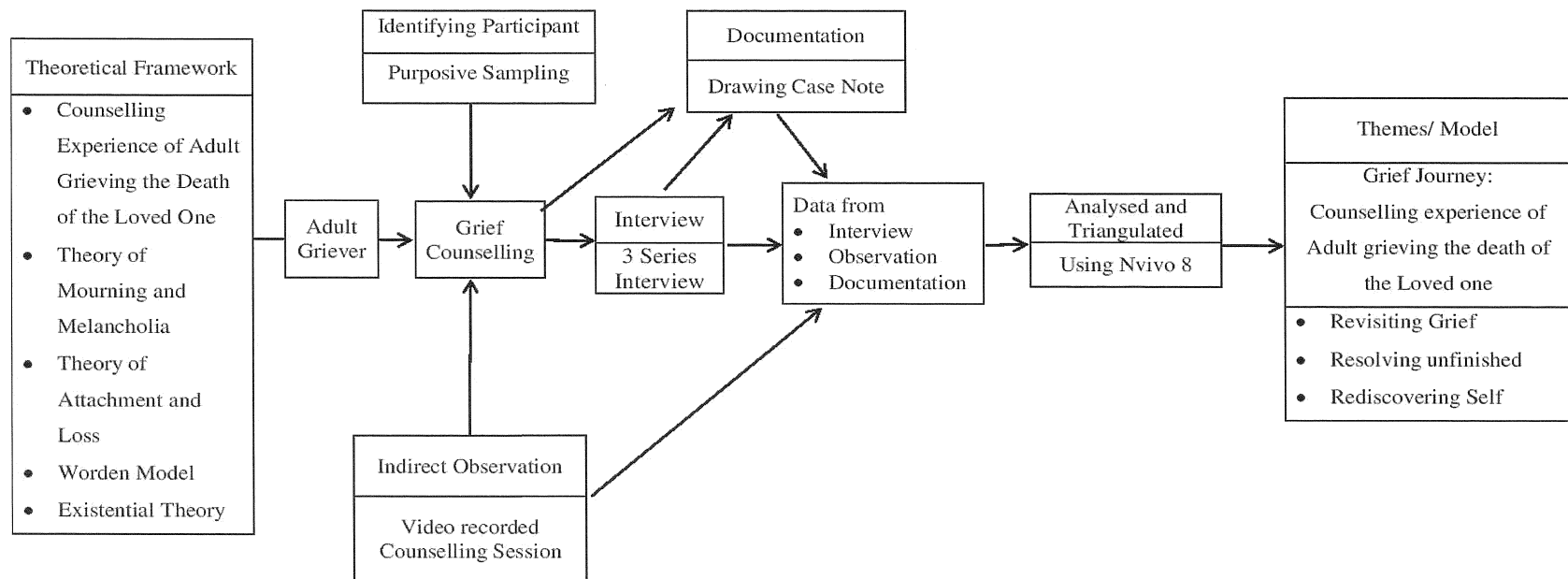


Figure 3.1 Research Procedure

The Researcher

The researcher played the role of a facilitator in the process of collecting the data, whereas the participants were given full freedom to express their ideas and thoughts. The researcher did not ask any leading questions or impose her own ideas during the whole process of the interviews in adherence to Seidman's (1998) suggestions.

Researcher's background. The researcher is a licensed and registered counsellor in Malaysia since 2005, working with grief clients as a private practitioner in Malaysia. In her service as a counsellor, she encountered clients who came with other psychological problems and discovered the issue of unresolved grief that the clients did not deal with after the loss. Difficulties the clients faced often had some relation to the unresolved grief in the past.

In the researcher's own experience of grieving the death of both her parents, she acknowledged the difficulties in dealing with grief and loss. She attended some group therapy in dealing with emotions after the loss, and found that the grief work that she worked through had given some new meaning to her perception of grief after the process. Subsequently, the researcher has conducted group therapy for adults in grief and loss.

In working with grieving clients, the researcher referred to past literature on the topic, which provided useful information and skills in helping the bereaved. In addition, the researcher attended grief conferences and workshops both locally and internationally. Through these, passion grew in finding out the personal experience of counselling that the bereaved go through in order to better understand the bereaved and the counselling journey in the grieving process.

Researcher's biases. The researcher is aware of her own biases in the study of grief. Experience in grief work may cause the researcher to be too optimistic with the effects and experience of grief counselling and its importance. In order to help the researcher maintain a neutral stand, the researcher kept herself open to whatever themes

that might emerge in the study, even if it might be something negative about the grief counselling experiences.

The second bias the researcher has is that grief work is hastened through grief counselling, thus the griever will come to reconciliation at the end of the grief work. In order to minimise this bias, the number of counselling sessions is solely determined by the counsellor and the client, and not by the researcher as in group therapy setting.

The belief of the researcher in meaning making through the grieving process is the third bias in the study. In the researcher's experience in grief journey, the existential meaning helped in the understanding of grief and toward her perception on death. The researcher kept in mind that not all grievers see meaning in their grief and loss.

Data Collection Methods

There are three main methods engaged in collecting data, namely interviews, documentation and indirect observation. Each of the data collecting methods is described in detail in the following sections.

Interviews. The interviews with participants were planned after initiation of the study. The first interview was to gain history of the grief experience from the participant. The purpose of the second interview was to gain information about the experience of the participants in counselling (Seidman, 2006). The second interview was scheduled 1 week after the first interview. In the third interview, participants were invited to give their opinion of the counselling on grief and the meaning found in the counselling experience.

The researcher followed the four type of questions suggested by Berg (2011) in the inquiry. According to Berg (2007), the four types of questions are essential questions, extra questions, throwaway questions, and probing questions. Essential questions were geared to obtain desired information which was focused on the objective of the study. The study sought to understand the grief counselling experience of someone who has lost his or her loved one. The essential question was, "How is your experience in counselling?"

Probing questions were used to encourage more illustrations and descriptions of the experience. This was suited for qualitative design research, where thick description was gathered for the topic (Creswell, 2002). The interviewer encouraged the participant to talk by asking, “Would you like to tell me a little bit more about what you said just now?” Throwaway questions were used to ease the participant and develop a good rapport in order for the participant to be open to sharing. Extra questions were given when more clarification was needed or to double check the content of what was given.

“Reflexivity” was emphasized wherein the researcher continuously self-critiqued, self-appraised, and gave explanations on how her own experience was not influencing the interview process. At instances where the experience of researcher was influencing, an explanation was given to acknowledge the happening.

In-depth interview. Seidman (2006) stated, “the purpose of in-depth interview is not to get answers, or to test hypothesis, and not to ‘evaluate,’ but to understand the lived experience of the people and the meaning they make of that experience” (p. 3).

Maxwell (2005) suggested, “rich data are the product of detailed, descriptive note taking and verbatim transcripts” (p. 95). In this study, the researcher obtained data which are rich in providing a full and clear picture of the experience of counselling of the participant, without the researcher asking leading questions or imposing own ideas in the interview process.

Three-interview series. In Seidman’s (1998) guide for researchers in interviewing for qualitative research, he suggested the model designed by Dolbeare and Schuman, which is a three-interview series. Each interview series involving more than one interview influences the saturation of the data. Seidman (1998) suggested the first interview series to establish the context of the participant’s experience. In the first interview series, the researcher aimed to obtain information related to participant’s life history, more specifically, the history of participant around the death of a loved one.

In the second interview series, focus was on the details of the experience, and concentrated on the concrete details of the participant's present experience in the study (Seidman, 1998). The researcher focused on getting detailed information from participant on their experience in counselling.

The third interview series focussed on reflection of meaning, as participants were asked to reflect on the meaning of their experience (Seidman, 1998). Seidman believed that making meaning required that the participant look at how the factors in their lives interacted to bring them to the present experience. In this third interview, the researcher sought to understand the meaning behind the grief and counselling experience. The questions asked were, "Given what you said, where do you see yourself going in future?" or "What sense does it make for you?"

The interval between interviews as suggested by Seidman (1998) is within 3 days to a week. He considers that this allows time for the participant to mull over the preceding interview but not enough time to lose the connection between the two interviews.

Rationale for not using focus group interview. The use of focus group interviews in data collecting phase is time saving and the researcher is able to observe, ask questions, and get answers in a relatively short period. However, in order to get in-depth data, each participant is expected to "speak freely" which may not be easy in a focus group interview. Two limitations of focus group interview as suggested by Patton (1980) which are applicable here are: (a) the available time for the participant to respond is restrained in order to hear from everyone, thus a participant may not get the opportunity to speak in-depth, and (b) participant may not be inclined to speak up and risk negative reactions if he or she realize that his or her viewpoint is a minority perspective, thus it may not get the essence of experience from the participant.

Documentation. Patton (1980) suggested use of documentation as important source of data. He listed data to be used from written materials and other documents from

organizational, clinical, or programs records, memoranda and correspondence, official publications and reports, personal diaries, letters, art work, photographs, and memorabilia, as well as written responses to open-ended surveys. Data consist of excerpts from documents captured in a way that records and preserves context as useful documentation in qualitative research. In this study, art work from the counselling sessions, drawing from the interview and case note served as important sources of documentation.

One of the important sources of documentation was art work from drawing on the worksheet she adopted from Mark Pearson's worksheet "From Problem to Strength." The researcher has certification in expressive therapies from the Institute of Expressive Therapies Australia. During the course of the interview, the first participant, Han was too overwhelmed with emotion. The researcher invited the participant to express herself on the worksheet by using colours. She produced visual data in an artistic way, which is a powerful explanation of grief and her experience in counselling. The second participant, Fen, cried during the interview and was not able to express in words. The researcher again invited her to express her experience on the worksheet in colours. From these two incidents, the researcher continued to use the worksheet she adopted for her data collecting process.

Indirect Observation. Before recording the counselling sessions, the researcher discussed with one of the counsellors the possibility of video and audio recording of the counselling sessions. The counsellor involved had given permission to record during his counselling session with a participant. Researcher sought approval from one of the participants to audio and video record during the sessions. Consent was obtained and the researcher was to destroy the data from the records after the completion of the research. Three counselling sessions were recorded and analysed by the researcher using Nvivo 8. The data from the indirect observations were triangulated.

Data Analysis

A few guidelines were adhered to in the data analysis. Firstly, the six steps of Interpretative Phenomenological Analysis were followed. The method suggested by Moustakas (1994) which is a modification of the Van Kaam method of analysis of phenomenological data was referenced. The final stage of analysis follows Colaizzi's (1973) steps in writing out thick description of the themes and verification by the participants. Lastly, the importance of bracketing in the analysis is described. Figure 3.2 provides a visual representation of the process of collecting data and analysis.

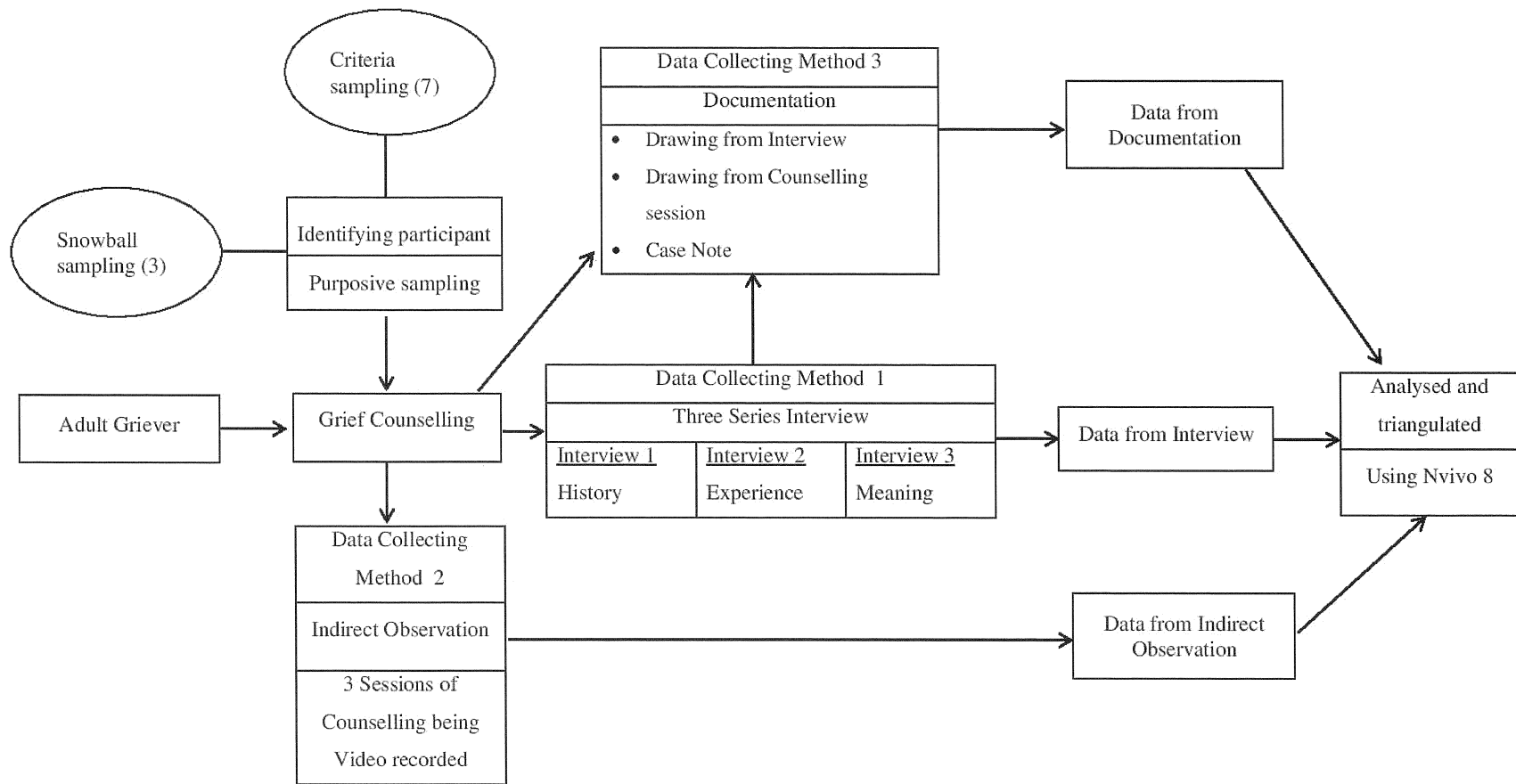


Figure 3.2 Process of Collecting Data and Analysis

Steps in Interpretative Phenomenological Analysis. IPA introduced six steps in data analysis. They are as follows:

1. Reading and re-reading
2. Initial noting
3. Developing emergent themes
4. Searching for connections across emergent themes
5. Moving to the next case
6. Looking for patterns across cases.

Clark Moustakas' Phenomenological Data Analysis. Clark Moustakas (1994) introduced a method of analysis for phenomenological data which is a modification of the Van Kaam method. Although there are seven steps in the overall data analysing process, the researcher is guided by the first four steps in the method, as follows.

1. Listing and preliminary grouping, where every expression of the experience is listed. Expressions of the experience in counselling for participants grieving the death of a loved one are listed.
2. Reduction and elimination.

The purpose of this step is to determine the invariant constituents, where each expression is tested for two requirements:

Does it contain a moment of the experience that is a necessary and sufficient constituent for understanding the experience in counselling for the participant?
Is it possible to abstract and label it?

3. Clustering and thematizing the invariant constituents.

The invariant constituents of the experience in counselling are clustered and related into thematic labels, which form the core themes of the experience in counselling for someone grieving the death of a loved one.

4. Final identification of the invariant constituents and the themes by application (i.e., validation).

In this step, the invariant constituents and their accompanying themes are checked against the complete record of the research participant. The questions asked:

Are they expressed explicitly in the complete transcription?

Are they compatible if not explicitly expressed?

If they are not explicit or compatible, they are not relevant to the coresearcher's experience and should be deleted.

Colaizzi's Seven Steps of Data Analysis. The qualitative data analysing steps suggested by Colaizzi are used as guideline in the final data analysis process. Colaizzi (1973) suggested seven steps in data analysis; the early four steps were achieved in Moustakas' modification of the Van Kaam method in obtaining themes from the data. After clustering the themes, the last four steps were followed in enhancing the validity of the data analysis process.

1. Reading of participants' narratives to acquire a feeling about their ideas and to understand
2. Extracting significant statements to identify key words and sentences
3. Formulating key meaning to significant statements
4. Recurrent meaningful themes are clustered to be validated by participants and check interpretation
5. Integrate themes into rich description
6. Reduce themes to essential structure to form an explanation of the behaviour
7. Return to participants to conduct further interviews and cross check interpretation

Yin's Four Principles in Data Analysis. Yin (2003) outlined four principles to ensure high-quality analysis for social science research which the researcher followed. He

listed the first principle as the analysis should show that the researcher attended to all the evidence. He believed that the analytic strategies must be exhaustive. The second principle listed by Yin (2003) is that the analysis should address all major rival interpretations. He challenged that if there is an alternative explanation for the finding, the researcher needs to make this alternative into a rival; whether to address or to be investigated in future study. The third principle suggested by Yin (2003) is that the analysis should address the most significant aspect of the study. Lastly, he suggested that the researcher use own prior, expert knowledge in the study, and demonstrate awareness of current thinking about the topic.

Coding and Themes. The codes were developed first to form subthemes and themes. The data from interviews, observation, and documentation were analysed and organised under nodes in Nivivo 8 as in Appendixes F, G, and H. An overview of the themes and the codes are organized in Appendix I (Audit Trail). Please see Appendix J for examples of the codes from the interview for themes and subthemes.

The data from the indirect observation were analysed and organized under the subthemes and theme. Please see Appendix J1 for examples of the codes from the indirect observation for themes and subthemes.

Data from documentation were analysed and organized under the subthemes and theme. Please see Appendix J2 for examples of the codes from the documentation for themes and subthemes.

Bracketing in Analysis. The data is analysed by the researcher for emerging themes relating to the grief counselling experiences of each participant. The themes were identified, determined, and finalized by examining phases from the participants' experience. The discussion below describes some guidelines in data analysis. Interpretative Phenomenological Analysis provided steps in analysing data thoroughly and systematically.

“Bracketing” or “Epoche” is emphasized during the data analysis process, where the researcher’s own prejudices are examined so that the views of the participants are clearly allowed (Moustakas, 1994). Two activities suggested by Moustakas (1994) in bracketing were followed: (a) focus on some specific situation, person, or issue, find a quiet place and review researcher’s current thoughts and feelings regarding that person, situation, or issue. In the review, the researcher sets aside biases and prejudgments and returns with a readiness to see with new and receptive eyes; and (b) the practices of reflective meditation, where the preconceptions and prejudgments are allowed to enter consciousness and leave freely, the meditative procedure is repeated until the researcher experiences an internal sense of closure. The prejudgments are labelled and written down. The list is reviewed until the researcher feels an internal readiness to enter freshly, encounter the participant directly, and receive whatever is offered and come to know as such.

Worthen (2002) on his phenomenological investigation of “Good” supervision events (Worthen & McNeill, 2002) viewed phenomenological analysis as a lonely journey as the researcher is the ultimate authority on the perspective of the data. He stated that in phenomenological analysis the researcher does not necessarily “rely on the consensus of others who are looking at the same data . . . each might bring a legitimate but different perspective to the data” (Worthen, 2002, p. 141).

The method of data analysis used was based mainly on the steps suggested by IPA. The researcher referred to the guidelines suggested by Clark Moustakas, Colaizzi, and Yin. The researcher adjusted the steps to best meet the needs in answering the research question. Miles and Huberman (2012) considered the process of data analysis as a craft, as “there are many ways of getting analyses ‘right’—precise, trustworthy, compelling, credible—and they cannot be wholly practiced in advance” (p. 309).

Data Management

The data collected through interviews, indirect observations, and documentation were managed by computer software, Nvivo version 8. The purpose of using the software was to enable efficiency in managing, organizing, and keeping track of the data (Bazeley, 2007). Different themes were organised under the Tree Nodes in Nvivo version 8, which allowed the researcher to easily retrieve data that emerged in similar themes. At the end of the analysing, a model was built.

Memos and journals were filed systematically within Nvivo. Douglas Ezzy (2002) suggested the used of journals and memos from the beginning of the data collection and as the foundation of the data analysis process. He sees journal and memos as systematic attempt to facilitate the interpretive process.

The coding method, which is an assigning of some designation to various aspects of the data so that the researcher can retrieve specific pieces of data, was followed as proposed by Merriam (1998). The first level of coding suggested by Merriam (1998) is where the interview, field notes, and documentation are identified with notations so that these can be accessed as needed in both analysis and writing up of the findings (p. 164). In addition, thoughts, speculations, and hunches as the researcher engaged in analysis were managed in separate files or memos, according to Merriam (1998).

Pilot Study

Irving Seidman (1998) suggested that a researcher do a pilot study for the interview of the proposed study, as “the unanticipated twists and turns of the interviewing process and the complexities of the interviewing relationship deserved exploration” (p. 32). A pilot study was carried out to explore the researcher’s anticipations.

A pilot study for the experience in grief counselling was carried out with a bereaved grieving a sibling’s death. The participant was a middle aged woman who had lost her brother a year ago. She took part in some counselling sessions after the loss. The

qualitative inquiry through phenomenological approach was employed. Three in-depth interviews and documentation were done in data collecting process. Informed consent was given after informing her about the study and confidentiality. The interview was carried out in her residence. The interview was transcribed verbatim and analysed. Data were analysed where the memoir was first highlighted then collapsed into codes. Then different codes were collapsed into themes to represent the different category of codes.

The findings show that there were two responses to the experience of counselling for griever. The first theme was: Experience after the Loss, the second theme is Finding Meaning in Loss. Experience after the Loss represents three themes which are Shock after the Loss, the Loss of Companion, and Accepting the Loss. In finding Meaning in Loss, three other themes were Growth, Support System, and Rebounding. The first group of themes represent the grief experience which are similar to previous studies of Kubler-Ross (1973), Parkes (1986), and Bowlby (1980). The second themes represent the counselling process in bringing growth, support, and reinvestment. This is the meaning making stage where after completing grief work, a new meaning emerges, as suggested by Neimeyer (2000) and Wong (2008). The theme Rebonding was close to the bonding to the deceased suggested by some theorists (Klass et al., 1996; M. Stroebe & Schut, 2005).

Potential Risks and Benefits

One of the potential risks identified in this study is that the participant might be overwhelmed with emotion during the interview sessions. The researcher planned to engage an experienced therapist in grief and loss to help the participant in processing the emotion if the need arose. In the actual sessions, the participants were generally able to manage their emotions and there were no necessity to engage the professional therapist. However, a few participants did respond in a mildly emotional manner, and were relieved after drawing.

The researcher's own emotions were triggered during the interview process. The researcher debriefed with her peers and superiors occasionally, thus achieving researcher's objectivity and focus.

The benefit of participating in the study was in allowing the participant's self-reflection and exploration during the interview. This brought great insight into the participant's life and allowed new perspective and direction in life. The acceptance and unconditional positive regard given during the coresearching period served as support and a therapeutic process for the participant.

Trustworthiness of the Study

Yvonna Lincoln and Egon Guba (1985) listed four criteria to enhance the quality of research, which consist of: credibility, transferability, dependability, and confirmability. The following sections describe the criteria and strategies used in enhancing the trustworthiness of this study.

Credibility. The tasks in ensuring credibility according to Lincoln and Guba (1985) are: (a) to carry out the inquiry in such a way that the probability that the finding is credible is enhanced, and (b) to demonstrate the credibility of the findings by having them approved by the constructors of the multiple realities being studied. Credibility served as internal validity in the qualitative research. Lincoln and Guba (1985) suggested the five activities of enhancing credibility in research as being: prolonged engagement, persistent observation, and triangulation; peer debriefing; negative case analysis; referential adequacy; and member check.

Prolonged engagement, persistent observation, and triangulation. The first activity in ensuring credible findings and interpretations was prolonged engagement, persistent observation, and triangulation. In this study, the technique of triangulation is highly emphasized. Denzin (as cited in Lincoln & Guba, 1985) suggested four different modes of triangulation, firstly the use of multiple and different sources. According to

Lincoln and Guba (1985), the first method of multiple sources may imply multiple copies of one type of source. In this study, the researcher selected 10 participants and conducted three series of interview each, which enabled multiple copies of data from interviews. The second method of using multiple sources implies different sources of the same information. It refers to either different modes of collecting data or different design. In this study, there is only one design of research, which is Interpretative Phenomenological Analysis, thus there was not any triangulation among the different designs. However, different methods of collecting data were engaged, namely the interview, indirect observation, and documentation. The data from interviews, indirect observations, and documentation has been triangulated to enhance credibility in this study. Thus, there was strong emphasis on triangulation in using multiple sources, which were multiple copies of source and different modes of collecting data.

In this study, the researcher sought to understand the experience in counselling for adults grieving the death of a loved one. Three indirect observations of the counselling sessions were obtained and given close attention. Data were collected over a period of about 6 months, fulfilling the characteristic of prolonged engagement.

Peer debriefing. The second activity in enhancing credibility suggested by Lincoln and Guba (1985) is peer debriefing. They viewed peer debriefing as “a process of exposing oneself to a disinterested peer in a manner paralleling an analytic session and for the purpose of exploring aspects of the inquiry that might otherwise remain only implicit within the inquirer’s mind” (Lincoln & Guba, 1985, p. 308). In this activity, the researcher’s biases were probed, meanings were explored, and the basis for interpretations was clarified. Lincoln and Guba (1985) suggested that the debriefer should not be the same in authority, junior or senior. The researcher debriefed with a peer who is familiar with qualitative research, in helping the debriefing job.

Negative case analysis. The third activity suggested by Lincoln and Guba (1985) is negative case analysis, which is regarded as a “process of revising hypotheses with hindsight” (p. 309). The use of negative case analysis is to try to make data more credible by reducing the number of exceptions. Some examples of the negative cases recorded in this study are “relief,” “no regret,” “unreadiness,” and “incompleteness.”

Referential adequacy. The fourth activity in enhancing credibility is referential adequacy. Lincoln and Guba (1985) referred to this as recorded materials which serve as benchmarks against which later data analysis and interpretations could be tested for accuracy. The data and analysis were kept and managed by Nvivo version 8.

Member check. The researcher is convinced with the activity in member checks. According to Lincoln and Guba (1985), member check is an activity whereby the data, analysis, interpretations, and conclusions are tested with members from whom the data were originally collected, which is the most crucial activity in credibility, according to them. They suggested formal or informal member check. The informal member checks were followed where the researcher arranged a session with invited individual from the sources for feedback. The researcher had presented the findings from the data to the participant in order to gain their comments. Lincoln and Guba (1985) stated that the researcher is not bound to honour all of the criticisms, but is bound to acknowledge them and consider their meaningfulness.

In creating credibility in qualitative research, Patton (2002) introduced rigorous methods as a strategy in enhancing the quality of analysis. This study engaged 10 participants each with a three-series interview, documentation, and indirect observations. The data were truly rigorous, rich, and exhaustive.

In the process of analysing and discussion of data, the researcher acknowledged and discussed possible biases due to own experiences with loss and cultural differences. These were needed in being cautious in order not to damage the credibility of the study.

Transferability. Although the word “transferability” is close to external validity, its establishment is very different from quantitative research (Lincoln & Guba, 1985). External validity is determined by the thick description of qualitative research. In addition, the researcher was to provide the widest possible range of information for inclusion in the thick description. In this research, the selection of participants through purposeful sampling and its explanations enhanced transferability for the study. The researcher engaged participants from different genders, age groups, and cultural backgrounds so as to provide a wide range of information. Participants consisted of 8 women and 2 men, aged from 23 to 76 years.

Dependability. Dependability serves to enhance reliability in qualitative research. Among the techniques recommended by Lincoln and Guba (1985), the technique of inquiry audit was adopted. The role of the auditor was to examine the process of inquiry and its accuracy. In this study, the findings, interpretations, and recommendations are examined by a counsellor who is experienced in grief counselling, to strengthen the data’s internal coherence.

Confirmability. The criterion of confirmability in trustworthiness is to address researcher objectivity, against researcher personal biases in the study (Rowlands & Handy, 2012). Besides the techniques from dependability, Lincoln and Guba (1985) suggested two other techniques that enhance confirmability, which are triangulation and the keeping of a reflective journal. Triangulation was done on the data from the interviews, documentations, and indirect observations. Besides that, triangulation was carried out across the data from different sources. An audit trail record for raw data, data reduction and analysis, themes and subthemes, and process notes were organised in Nvivo version 8.

Discussion above illustrates the researcher's effort to increase trustworthiness of the study. The four criteria of Credibility, Transferability, Dependability, and Confirmability guided the researcher throughout the study.

Summary

In this chapter, the researcher discussed the methodology of the research. Procedures in selecting the participants, and methods used in collecting data were described in detail. Methods of analysing were addressed. A detailed description of the steps in ensuring trustworthiness of the study was also discussed to enhance the quality of the study.

Chapter 4: Data Analysis

This chapter describes the data analysis process. First, it describes the data from the different sources, namely, data from interviews, data from indirect observations, and data from documentation. Second, the theoretical framework is presented in comparison to the findings. Third, the formation of themes and subthemes is described in detail. Forth, the analysis of each case is discussed. Fifth, the comparison is made across the different age groups, namely Young Adulthood, Middle Adulthood, and Late Adulthood. Lastly, the comparison is made between genders.

Data from Different Sources

Data were collected through in-depth interviews, indirect observations, and documentation. Researcher interviewed 10 participants over a period of 6 months. Indirect observations were made through video recording with consent given by both counsellor and participant. Data from documentation came from the participants' drawings during the counselling sessions and interviews. Another source of documentation is from case note summary of the counselling sessions. The researcher obtained the consent from all of the participants before conducting the interviews.

Data from interviews. Ten participants ranging in age from 23 to 76 years took part in this research. Participants were 2 men and 8 women. All of them are educated Malaysian Chinese. Participants were selected based on criterion sampling, one of the ways of purposive sampling. The first criterion was that participant should be an adult who is grieving the death of a loved one. Second, they had lost someone they loved through death more than 3 months ago. Third, they had gone through the counselling process. The number of counselling sessions was determined by the counsellor, ranging from two to six times.

The researcher followed a three-interview series as a guideline. In the first interview series, researcher explored the background of the participants and their loss.

Second interview series focused on understanding the participant's counselling experience. Third interview series was to understand the meaning of the grief journey. Rigorous interview sessions sought to ensure the collection of sufficient data, and number of interviews was subjective depending on saturation of the data. The data from the interviews were analysed using Nvivo 8. The triangulation was done based on the different sources of participants.

Data from indirect observation. Before recording the counselling sessions, the researcher inquired about the possibility with one of the counsellors, who subsequently gave permission to record during his counselling sessions with participants, who also agreed. Thus, informed consent was obtained, with the researcher to destroy the video data after the completion of the research. Three counselling sessions were recorded and analysed by the researcher using Nvivo 8. The data from the indirect observations were triangulated and added value to the validity and reliability of the research.

Data from documentation. There were valuable data from the drawings and the case notes written by the counsellors involved. The researcher modified a worksheet to collect nonverbal data from the participant, in the form of drawings. They focused on three areas, namely, the grief, the counselling experience, and the meaning in grief. Data gave in-depth understanding of the essence of the participants' counselling experience in grief. The series of drawings provides a visual representation of their understanding of grief in counselling. Data from the documentation were analysed using Nvivo 8.

Case notes provided another important source of data. Notes and insights of the counsellors involved offered deeper understanding of the grief counselling journey. Data were collected with the counsellor's consent and analysed using Nvivo 8, then were triangulated and added value to the validity and reliability of the research.

Theoretical Framework

The theoretical framework for this study is based on Freud's Theory on Mourning and Melancholia (Freud, 1917, 2005) and John Bowlby's Theory of Attachment and Loss (Bowlby, 1980). Theory on Mourning and Melancholia explained the difficulties experienced by the bereaved in grief and the relation to depression. Theory of Attachment and Loss discussed the importance of detachment and the pain of separation in grief. Worden's (2009) Grief Model was selected as framework for grief counselling as it introduced the tasks in grief and mourning. Existential Theory which introduced existential meaning in grief was used for the concept of meaning making in grief. Please see Figure 1 for graphic representation of the theoretical framework.

Findings of the Research

The three themes for grief are Melancholia, Attachment, and Loss, which is represented by Revisiting Grief. In grief counselling, the three themes are Emotion Validated, Regret Expressed, and Yearning Released, which is represented by the Resolving the Unfinished. In meaning making, the themes are Spirituality, Individuation, and Wholeness, which is represented by the Rediscovering Self.

Formation of Themes

There are three main themes, representing nine themes that emerged. The first theme is Revisiting Grief, which consists of Melancholia, Attachment, and Loss. The second theme is Resolving the Unfinished, which consists of Emotion Validated, Regret Expressed, and Yearning Released. The third theme is Rediscovering Self, which consists of Individuation, Spirituality, and Wholeness. Themes and their subthemes are discussed in detail. A summary of the themes is listed in Appendix K. Appendixes L, M, N given a visual representation of themes and subthemes for Revisiting Grief, Resolving the Unfinished and Rediscovering Self.

Revisiting Grief

There are three themes in Revisiting Grief, which are Melancholia, Attachment, and Loss. Grieving for a loved one reoccurred when one encountered another death in life, whether that of a friend or family member.

I was reminded of the friend who passed away; the friend's death caused me to recall of my parents' death, I am thinking more on my parents now. (Chong)

A participant thinks that grief is not dealt with during the funeral, there was no chance to talk about grief in the family, and grief's experience was delayed. According to her, the counselling session provided an opportunity for her to process her grief, thus allowing the unresolved to release.

Grief will always come back because it was not process or dealt with. During the funeral, there were too many people around; there were no space for grief. After that, my family hardly talked about grief, No one expressed grief in word, and my family was not used to express emotion to one another. (Han)

This counselling experience is a chance for me to revisit my grief. (Chong)

Melancholia

Most participants expressed themselves in colour for grief as grey and blue. They illustrated grief as very dark and not energetic physically. The attributes for melancholia are sadness, avoidance, and unsettled ego.

Grief is grey, it is something that everyone will experience in life. It is very down, no excitement in life. The colour is very down, like grey, black and blue. (Chong)

It is like very grey, dark outside, but inside it was very hot and painful. It is very uncomfortable. It is very hot; the nerve of my whole body is feeling tense. It is tensed. I feel shivering. (Fen)

My dad's death was very sudden, so I was not able to accept, I was trying to avoid. When my mom passed away earlier, it was bad. During my father's death, I was totally lost. I remembered I was cheerful and happy when I was young, then at age of 8 to 12, I was sad and melancholic, as I see everyone has mother except me. (Chong)

Yong described her responses after her mother's death, in which she was depressed, isolated herself, and indulged in eating.

When I am down, it is like hiding in a cave, do not want to come out. Like to eat, see whether the mood become well after eating. (Yong)

Fen expressed her experience of the memory of seeing the loved one suffer.

Whenever the image appeared, she is feeling the pain. The mental image of her lost mother caused her pain and sadness.

May be is the image. When the image is back, like seeing her shivering, then I was helpless and not able to do anything, just hold her hand and see her suffered. Actually, I am still feeling very sad, and still having the pain. Until now when the image of their suffering came, I started to have that feeling. (Fen)

In grief, the melancholia or depressed mood was experienced by the participants whereby the image of the deceased was present constantly although physically the loved one was absent. The feeling of sadness was often triggered. Most participants experienced that they had tried hard to avoid it. Internally, most participants illustrated that it was the unsettled ego that caused the pain and sadness.

Sadness. Most participants experienced sadness after the death of a loved one. For some, the emotions of sadness were intense in the counselling sessions and during the interview. In sadness, the subthemes are uncontrollable sadness and the bodily remembered sadness whenever it was triggered by the memory. Such sadness caused bodily distress. Some participants explored the reasons for the sadness. The reasons were feeling of abandonment, and loss of perfection in life during the experience of loss of the loved one.

This is sadness and unhappiness. It is like a big portion of sadness in my heart (Han)

He has emotion that is not able to express, he knew there were deep sadness that is hard to express. (Memo/Sam)

It was as if I was trying to avoid or run away from thinking of it. I talked to my friend before, and I cried badly, no one knew what to do. It supposed to be a happy event. After that, I told myself, I must control my emotion. (Kee)

The sadness was present after many years of the death of a loved one. Some participants' experienced that memory triggered their sadness. Fen, Yong, and Chong experienced sadness, unexpected by them.

Just that I do not know why at time I am feeling so sad. When I think of her pain, I will feel very sad. Alternatively, when I am doing something, I think that I cannot do better than she could, then I strongly feel that how nice if she is still around. When I think of this, I will be feeling very sad, even now when I talked about it. (Fen)

There was an incident where I was leading a group, when I talked about the sacrificial love of the parents. I mentioned that there were many parentless children and then I started to cry very badly. (Yong)

During the night when I am thinking alone, especially when I think of the past, then I will be very sad again. (Chong)

Han, Pauline, and Kee have similar experiences when sadness was triggered.

Pauline experienced sadness when it was triggered in conversation with the School Principal. Han started to feel sad when she sees some similar scenes as in the past. The favourite song of her mom often triggered Kee's sadness.

I started to cry sometime when I see some scene in the past, those grief were not dealt with, it is something biological, the body react to the memory, and the sadness started. (Han)

When the principal in the kindergarten where I work try to advise me, I could remember very clearly what he said, 'now your mom is no longer here, and your dad is not able to understand you.' When he said this, I just cannot control my tears, it was uncontrollable. (Pauline)

If I am alone and involved in some activities, I am feeling better. But if I am alone, and sometimes a song may triggered me off and I became very sad, especially when I listened to those song that she loved before. (Kee)

Kee experienced great sadness whenever she sees an ambulance, as it was associated with her mother's death in her memory. Her mother was sent back home by ambulance before her death.

Every time, when I see ambulance, it triggered off my sadness. My mom was sent back by ambulance. (Kee)

Uncontrollable Sadness. Many participants experienced uncontrollable sadness in their lives after the loved one left them. For Chong, although she has hardly talked about

her father, she would cry quietly at night when she thinks of him. Fen said that she almost cried every day after her grandmother passed away. Her grandmother was the significant person in her life who she was attached to since she was young. Tee would cry very badly whenever she thinks of her grandmother.

I refused to talk about my father's death, but sometimes I cried quietly at night alone. (Chong)

After my grandmother passed away, it took me two years to overcome my grief. I cried almost every day that time. (Fen)

At night I cried very badly, missed my grandmother a lot. However, when I woke up in the morning it is like nothing happened. (Tee)

I refused to talk about my father's death, but sometimes I cried quietly at night alone. (Chong)

Bodily Reaction to Sadness. Some participants responded bodily in sadness whenever they recalled the experience. Fen experienced sadness and pain in her body whenever she recalled of the suffering of her loved one. She wished to bear the pain that her loved one was enduring in the sickness.

Just that I do not know why at time I am feeling so sad. When I think of her pain, I will feel very sad.

The emotion of mine when I see them suffered is the same like I am suffering. When I see them suffered, I felt very painful.

I wondered why she has to bear the pain. How nice if I could help her by taking over the pain! I wish it could happen that way; I cannot stand seeing her suffered like that. (Fen)

Through Memory. The image of the deceased brought back memory that caused the sadness. For Fen, she cannot help thinking of the loved one when the image appeared.

May be it is the image. When the image is back, like seeing her shivering, then I was helpless and not able to do anything, just hold her hand and see her suffered. Actually, I am still feeling very sad, and still having the pain. Until now when the image of their suffering came, I started to have that feeling. (Fen)

Yes, it still happened. I was wondering is it because I was not able to let go? Actually when talking about their death, I have accepted the fact that they had left. Whenever I see that scene, I am feeling very painful and sorrowful. (Fen)

It is like very grey, dark outside, but inside it was very hot and painful. It is very uncomfortable. It is very hot; the nerve of my whole body is feeling tense. It is tensed. I am shivering. (Fen)

The body recalled the past pain through their memory for some participants. Kee's memory was with the ambulance and the songs.

Every time, when I see ambulance, it triggered of my sadness. My mom was sent to hospital by ambulance before she passed away. (Kee)

When I see ambulance, my body feel the pain, near the heart, is as if something is pressing on me and I cannot breathe. (Kee)

When I listened to her song, first thing that occurred in my mind is that she told me she like the song before. Then I started to feel I missed her so much, do not want her to go. (Kee)

Kee's experience was not only from an image or a sound that would trigger her memory about her mother. She would feel the sadness when she is having a drink which her mother used to take.

Sometimes, when I have a drink, which she likes last time, I started to recall what she like previously. (Kee)

Yong and Chong are having the same experiences when their memories were brought back when they watched a movie. Yong started to cry when she watched the scene where the orphan went to see their mother's graveyard and she cried very badly. Chong was triggered by a movie or song that caused her to felt down and sad.

There were few times I was triggered by movie, there was once when I watched a scene where the children went to see the mother graveyard, I cried very badly. (Yong)

Only when there is something triggered it off. Like when during the night, and you are alone, you may felt down when you think of past memory. Alternatively, when you listen to a song or watched a movie, it will bring back all the memory again and felt down. Other than that, life goes on as usual. (Chong)

Bodily Distress. Participants experienced bodily sadness and found that it caused a lot of distress to the body. Fen had gastric complications after she was sad over a long period of time in her grief. She contracted hyperthyroidism and caused a lot of reaction in

her body. She realised that she was having bodily reactions in her grief. Nevertheless she had no idea about how to overcome. She tried very hard to let go, but it was difficult.

Last time, when I first feel the pain it was suppressed, and then I started getting gastric. The first time, my back was painful too because the pain in my heart was pressing on me. My back was very painful. (Fen)

I am feeling very down and many of my needs are not met. The stress was too great for me; the stress from life was so great. I was sad every day. Later, I almost cried every day. My friend too consoled me but I could not understand myself. Normally before I sleep, I cried. Later when I went for my medical report, I discovered I have hyperthyroidism. (Fen)

When I hold on so tight to the loss, my heart was painful and my body was painful too. (Fen)

Reasons for Sadness. The sadness caused Fen to start thinking about the reason behind her sadness. She wondered whether there was another reason for her sadness since she thought she had accepted her mother's death and was planning to move on. It was hard to control and understand her emotion.

This helps me to realised I need to explore what are the reason behind the sadness. (Fen)

Sadness caused by abandonment. Fen discovered it was the fear of abandonment that caused so much sadness. Another participant, Sam had the same opinion. He thinks that the sadness came because he is now fatherless, lost the love from his father.

When my grandmother passed away, I feel very painful. I cried every night. My grandmother used to cuddle me, loved me a lot. I was Form 3, always slept with her, and she cuddled me, I felt the love of her. When she was not around, I was very fearful, afraid of darkness, and getting dependent. After my grandmother left, I learnt to be independence. During that time, I felt very hard. I have to learn to face a lot of thing without her. (Fen)

The sadness was because do not want him to leave. When he left us, I felt that I am pitiful because I have no father. (Sam)

Sadness caused by imperfection. Another reason for sadness for participants was to deal with the imperfections in life. Han expressed her sadness in trying to make changes in life yet found it hard. For Chong, she finds that part of her sadness was in dealing with grief and loss of perfection. She thinks that sometimes people missed to

acknowledge it because the grief for loss of perfection is very subtle and not easily noticed. Yong thinks that one of the reasons for her sadness was in longing for a relationship with her mother in the ways that she wished.

The sadness was because I was trying to make some changes and I cannot. May be my expectation was high...feel like there is no perfection in life. (Han)

I only realised that they were like many other couples, not able to live a happy ever after life.... (Crying softly, trying to catch her breath) (Chong)

The loss of perfection is not something obvious (as compare to the loss of the parents.) It was something very subtle, and then sometimes we missed it. I was thinking that sometime when we are actually experiencing grief and loss and we do not realise. This is the insight I get from this counselling experience. (Chong)

I still have some regret, (sigh) my regret is she did not love me as the way I wish, (Yong)

Most participants experienced sadness after the death of their loved one. Some cried badly during the counselling session. Indirect observations reflected the similarly. Sadness reflected in different ways, like uncontrollable sadness and bodily reactions. Bodily reactions also caused body distress and illness like gastric pain and hyperthyroidism. Some participants talked about their discovery in understanding the reasons behind the sadness. The two reasons identified were sadness caused by abandonment and sadness caused by imperfection in life.

Avoidance. The second theme in Melancholia is Avoidance. Most participants have an avoidance tendency after the death. They avoid either exposing themselves to the memory or trying to run away from grief. Thus, for most participants, grief is not dealt with, there is no effort on grief work after that. Chong expressed how she avoids talking about her mother. She tried to keep herself active so that she could avoid talking about it. She realised later that her grief was not dealt with.

Things that I like I will continue, just that deep in a corner there is something, something suppressed within myself. Human being is complicated and changeable, adaptable. Although you know that there are something there needed to be resolved, but you will tend to avoid and continue to do a lot of thing and being active. (Chong)

Later on, I was trying to be strong. When my dad passed away, I told myself I must be strong and get over it quickly. I was ignorant, not knowing the importance of grieving. When I told myself to be strong, I realised that I actually skipped the stage of grief work; I was using Avoidance as a coping mechanism in dealing with grief. (Chong)

My grief was not dealt with, I was trying to avoid. (Chong)

Indirect observation had given the same illustration. Chong said she was trying hard to avoid talking about her dad after he passed away.

When my mom passed away, I was too young to understand. She was sick for very long, mentally I was prepared. However, for my dad, it was too sudden, I was shocked, not able to accept and too difficult to cope then I was trying to avoid. (Sudden death, unaccepting) (Observation)

Fen responded with avoidance and not talking about it. She thought it is good to do so. Sam knew there were many emotions within him, but they were very deep inside and hard to bring out.

Last time I used to avoid and escape. I will try not to mention it and I think that is ok. (Fen)

There were a lot of emotions inside like loss and sadness, but it was deep inside, the tough and hard outer layer does not allow it to come out. (Sam)

For Kee, she used to side-track herself from feeling sad through thinking of other things, and doing other things when she was with a group of people. She admitted that although on the surface, she seems not affected by grief, but internally she was.

I tried to side track myself by thinking of other things, then the sadness will stop. If I am with a group of people, I will try to do other things to keep myself occupied.

From the surface, it is like they are not affected by grief, but actually they are. (Kee)

Most people used coping as a way of dealing with grief and loss. One of the effective ways in coping is through spiritual coping. Coping is one of the ways of dealing with grief without the griever going through the process and journey of grief work. There are other ways of defence mechanisms like suppression and isolation.

Coping. Yong's way of coping is through eating. When she is down, she will eat a lot. Although she felt better after that, she knew that food will not comfort her. She uses words to console herself after that.

When I am not happy, my way of coping is to eat.

After that, I will use word to comfort myself and assured myself. Only then I am really comforted, not by eating. I will tell myself, I accept who you are.

When I was down, I tend to eat a lot, chocolate, and biscuit. After that, I feel better; consciously I knew I was comforted. (Yong)

Pauline has her way of coping with the negative emotions that came when she is tired. She uses internal dialog to rationalise herself. She realised that the emotion caused her body to be stiff; when she is able to change her thinking, she felt that her body became softer.

There were times I feel very tired and started to complain. Then I will tell myself I should not think that way

When I have some negative thought in me, my body is also very stiff. When I talked to people, my tone was not friendly also. Then when I am alone, the mind will process and show me what I should not do. I think for it for quite long, and then my body is feeling softer also. (Pauline)

Kee used coping as a method in her grief, too. Whenever she feels sad, she would tell herself to be strong for her father and brothers.

Every time when I think of my mom and cried, I told myself I need to be strong. As I see my brother and father, they did not cry as much as me. They cried during funeral and after that no more. (Kee)

Chong used to escape from feeling down, not passionate with things by engaging with things that she likes. Just that there is a corner in her heart where she is feeling suppressed.

When you are being trapped you are feeling very down, no energy, not passionate to do anything. Actually, it was not like that. Actually there were something I like to do, I will do.

Things that I like I will continue, just that deep in a corner there is something, something suppressed within. Human being is complicated and changeable, adaptable. Although you know that there are something there needed to be

resolved, but you will tend to avoid and continue to do a lot of thing and being active. (Chong)

Difficulties in coping. Although coping may look healthy at first, many participants expressed that they actually dislike coping as a way of handling grief. Yong's way of coping was through eating, and she thinks overeating has its consequences and does not bring true satisfaction.

When I was down, I tend to eat a lot, chocolate, and biscuit. After that, I feel better; consciously I knew I was comforted.

Actually, I do not like coping, there is consequences in coping.

After that, I will use word to comfort myself and assured myself. Only then, I am really comforted, not by eating. I will tell myself, I accept who you are. (Yong)

Kee expressed the effort in coping that she often used, she told herself to be strong but it was forceful for her. Inside her heart, she is sad and painful although she tried very hard to be strong.

When I told myself to be strong, actually it was forceful to me. I was sad and painful inside that is why I cried. However, to tell myself not to cry and be strong is hard for me. (Kee)

Sometimes, I was able to control the emotion, but when I was alone, it was harder. (Kee)

Coping was the common method people used in dealing with grief. Emotionally, one does not seem so vulnerable and looks calm. Resiliencies are getting popular as a way of coping in facing difficult emotion. Besides coping, to process and release it so that the load of emotions is less intense was the way for some participants, discussed in sections following.

Spiritual Coping. Pauline thinks her spirituality and the church leader gave her a lot of support in her grief since her mother passed away.

My pastor was with us and journeying with us. He gave us comfort and encouragement. May be because of that we could stand up (be strong again after my mom passed away)

From the spiritual aspect, I understand that God allows all this to happened so that I could be a source of comfort to other people. (Pauline)

For Chong, spirituality was her stronghold in dealing with grief. She expressed when she understands from the perspective of spirituality, it helps her in grief. She benefited especially in her emotions, which was different from the knowledge she got from a textbook. With spirituality, she thinks that grief has become softer in her life.

When I understand from the perspective of spirituality, it helps me in my grief.

Spirituality helps me more with my emotion; cognitively I benefited more from the knowledge, which I gain from textbook.

With the help of spirituality, when I look at grief again, it became a lot softer.
(Chong)

Contrarily, Chong mentioned that it may be a form of defence mechanism as well in life where the spirituality has given support where the grief is sublimated with the spiritual beliefs. Sublimation is a form of defence to cope with difficult emotion in life.

An example is the feeling of gratitude. When one has gratitude, then the feeling of complain, demanding and holding on too tight to it is replace. Then will be easy to let go. (Example of spirituality) (Chong)

Defence Mechanism. Defence mechanisms were natural ways of dealing with grief and loss after death of a loved one. Among the popular forms of defences are suppression and isolation. Although a defence mechanism may have effectively protected one from being too vulnerable, it also caused great distress for some participants. Kee expressed difficulty in trying to be strong. For Chong, she was not aware about her defences until someone made a remark to her. Sam revealed he was defensive even in the counselling room.

When I told myself to be strong, actually it was forceful to me. I was sad and painful inside that is why I cried. Nevertheless, to tell myself not to cry and be strong is hard for me. (Kee)

Until there was one day, one of my friends said, every time when teacher talked about parents, your facial expression changed a lot. After I heard what she said, I started to pay attention to myself, and I found that what she said was very true. Actually, in my heart I was hurt and affected by my parent's death, just that I refused to talk about it. I knew it was not right, something is wrong. (Observation)

It was the defences trying to block the emotion from coming out (Sam)

Suppression. Suppression was one of the common defences participants used in coping with death of a loved one. Chong expressed that everything was suppressed within herself; there was no proper way of channelling out the emotion. Sam consciously knew there was emotion that he needed to deal with, but he was trying hard to suppress it. He realised that he was controlling how much emotion to release.

Feeling trapped mainly because a lot of emotion not resolved, there is no opportunity to resolve before this. There is no proper way of channelling my emotion, everything is suppressed within. (Chong)

I knew that I need to deal with my emotion, but at the same time, I was too afraid that it would be out of control, so I suppressed it. (Sam)

How much this emotion inside is released it is controlled by me. (Sam)

For Kee, her family would not talk about her mother's death. However, she knew there were unresolved issues that were suppressed. Tee would cry in midnight and tried to forget in the next morning. She tried hard to control her tears. She and her family did not talk about the death of her mom since then; they are trying to avoid the topic. However, there were many unresolved issues, and she is still in the stage of denial of her grandmother's death.

From the surface, is as if they are not affected by grief, but actually, they are. (Kee)

I cried in the mid night; feel very much like going to visit my grandma. Then when I woke up in the morning, I felt like nothing.

I try to suppress my sadness, and then only the tears stop. (Tee)

Kee would tell herself to be strong, and then her emotion subsides. She dreamed of her mother's recovery from sickness. It was as if the aliveness of her mother became a reality, but just for a short moment.

After that, I became emotional, but I told myself need to be strong. Then my emotion subsided.

I dream of my mom before, she recovered from her sickness, I was very happy to know that. When I was awake, I was in that reality for few minutes then I knew it was not true. (Kee)

Some religious practices discourage the expression of emotion during a funeral, so the griever would suppress their emotions. Yong suppressed her reaction during the funeral, where there were no tears and emotion was suppressed. The suppressed emotion might be triggered in subsequent grief. For Lin, her grief towards her brother triggered her unresolved grief for her mother.

In Buddhism, we believe that children should not cry during the funeral, to allow the deceased to leave peacefully without disturbing the conscious mind of them. So there is no tears during the whole ceremony, we just chant for her. (Yong)

Regret her mom when the present death triggered off her grief toward her mom
(Lin)

Suppression During Counselling (Negative Case). Most participants were able to talk out their emotion and they felt better after that. There was 1 participant who found it hard to express his emotion during the counselling session. Sam said he was aware that his emotion is released during the counselling session, but he thinks he was not ready to go deeper.

It was released for a bit during the session. But I was not ready for it, I stop and pause so that the emotion will not be too overwhelming. (Sam)

My experience in the counselling session, the first one my sadness was uncontrollable. Then I cried very badly. Then the following sessions, I realised that my defence mechanism was at time, there were a point I feel I almost started crying, then I tried to control it. It became my habit, when I cry I cannot talk, I preferred to talk, so I control it. (Sam)

Isolation. Isolation may provide a safe place when one is grieving, but it also causes losing out on the excitement in life. Chong explained how she was feeling when she choose to isolate herself and how it affected her relationship with others. Kee has the same behaviour trait after her mother's death; she was not interested in many things.

No excitement. That time I never thought of doing...It is a time feel like being trapped...Isolated? Withdrawn? (Chong)

My memory for dad especially clear after my mom passed away, he was very loving, spent a lot of time with us and accompanies us. However, my relationship with him changes when I reached teenage. Sign of isolation. (Chong)

When my mother passed away, the changes were I was not interested with many things, not interested to go out also. (Kee)

Yong illustrated the feeling of isolation. It was like hiding in a cave and losing contact with the outside world. In isolation, she was not energetic to do much. She needed this space to regain her energy in order to relate to the outside world.

Hiding in the cave is like loss contact with the outside world, indulged in own world, feeling very safe and not interrupted by others, just be own self.

I am feeling safe when I hiding myself in the cave, is as if I do not need to take care of others, be my own self and the real self. I feel like the space was given to face self.

I feel like no energy, no mood to relate to people. (Yong)

Han was upset with the practices after the death of her grandparents. She chooses not to practice, not to relate and isolating herself. She refused to come back to Malaysia.

I hated the ritual after the funeral; the practises like putting something for the deceased to eat put me off. (Han)

Everyone was sad but do not know how to express. I was trying to avoid and not coming back. (Han)

In isolation, one may seem to escape from the unwanted issues, but there is no happiness in being isolated. Kee expressed her feeling during isolation, where she was not happy, not feeling good, and more things came into her mind.

When I isolate myself, I do not feel good either, I think of more things. (Kee)

Unsettled Ego. Most participants experienced unsettled ego after the death of a loved one. The few characteristics of unsettled ego are feeling helpless, conflicted, anxious, searching for sense of belonging, and feeling no energy.

Helpless. The ego was unsettled when the sense of helplessness exists. It is as if something is stuck and unable to move, a sense of disempowerment. Han was helpless when she was not able to express her love for her grandfather. Although she knew he needed help, it was beyond her ability to provide help. Tee expressed her sense of

helplessness towards her grandmother; she wanted to visit her graveyard but was not courageous enough to do so.

My sadness was also when I feel like saying and expressing my love for my grandpa, but it was difficult for me to say it out. (Han)

My grandpa's death was the first time I encounter funeral and experienced death in my life. I was not there when he passed away, but before he passed away I noticed many changes on him, he was weak and anti-social. (Han)

I felt helpless; I was not able to help him. Emotionally I was not able to do much to communicate, we were not used to showing affection, and he just holds my hand only. (Han)

I thought of going to visit my grandma, but I was hesitating. I am not sure because I was helpless, no courage to go or something else. (Tee)

Conflicted. The unsettled ego also was represented by conflicted thoughts in a person. Pauline would try to tell herself otherwise to stop her unwanted thought.

Although Yong was unhappy with the way her mother treated her, she would tell herself that is the best her mother could give her.

There were times I feel very tired and started to complain. Then I will tell myself I should not think that way. I know what to do; just that sometime I asked myself, you did not followed and do what you think. (Pauline)

But my rational mind told me that she had given me the best that she could and that is the best that she could.(Although I was regretted that she did not loved me the way I wished) (Yong)

There are conflicting thoughts with Chong too. She explained although cognitively she is able to accept the death of her parents, but emotionally she was not. Sam experienced the conflicting thoughts between wanting to be protected and to protect other sibling in his family.

Cognitively I was able to accept fully, just that emotionally it was different. May be it is the unconscious unaccepting. (Chong)

The conflicting thought between wanting to be protected and now the responsibility to protect. (Sam)

Anxious. When one's ego was unsettled, the anxious feeling followed. The anxious feeling is very similar to the worry that surrounds a person. Sam expressed his worry about what was unsettled inside him.

I am worried, a bit worried about the unsettled inside. (Sam)

Sense of Belonging. The searching for a sense of belonging caused the unsettled ego. Tee expressed her lacking of confidence and needed others to assure her. She tries hard to prove herself and strengthen her sense of worth and belonging. Chong was feeling inferior and blamed the unfairness in life.

My personality is introverted, very lacking in confidence, and need others to assure me. I have been trying very hard to prove my worth and myself. (Tee)

When I compared myself with friends, I was feeling inferior, and I sometimes blaming this life why was it so unfair. I was then melancholic. (Chong)

No Energy. When the ego was unsettled, energy was used to deal with the unsettled emotion within. Thus, the energy level was low during the stage when the ego was unsettled. Chong explained that she was not passionate to do anything except things that she likes. Those are more like things that she could be obsessed with to make her feel better.

When you are being trapped you are feeling very down, no energy, not passionate to do anything. Actually, it was not like that. Actually if there were something I like to do, I will do. (Chong)

Attachment

The second theme in revisiting loss in grief is Attachment, which consists of Yearning, Continuing Bond, and Detachment. There are three styles in Attachment, which are Continuing Bond, Detach Cognitively, and Yearning. The participants who respond by continued bonding and detach cognitively show less external signs of grief. However, some grief is hidden, as it was not obvious. Participants who responded with yearning show greatest distress, and at the same time found meaning in grief through counselling. There are 2 participants grieving for lost grandparents.

My attachment was with my grandparents, not my parents. They took care of me when I was born. When they left, the connection was broke. (Han)

Two participants discovered they actually grieved for their grandparents through the recent grief.

Yearning. 8 out of 10 participants yearned for their loved one. It is a strong emotion where the participants missed the deceased and wish to be embraced by them again. Either the yearning desire manifested in their emotions, cognitively, or without realizing, it was bodily hidden. The yearning is an uncontrollable wish to have the deceased back, which is impossible in life. Thus, grieving for the loss of loved one is painful.

Missing, yearning, or remembering the person who has gone in her heart. (Han)

Missed my dad a lot and the sense of loss are back again. (Sam)

It is the missing and yearning for them. (Han)

Bodily. The yearning is remembered bodily, when the participant finds the feeling came unexpectedly.

I was ok the last time when I talked about this with my sister, but today I was sad, and I do not know it was because of their relationship or because I think of them. (It was the bodily memory about the parents, now the sadness is released) (Chong)

Feeling tense bodily, especially in the chest. It was touched during the counselling session; it was a huge emotion, not easily touched. (Sam)

Cognitively. One participant remembered and yearned for his dad cognitively.

Although he is not as expressive as the rest, the feeling of missing his dad is strong.

Missed him a lot. Knowing that life is so different without him, his role is something that no one else could replace. This emotion was dealt with in the counselling. (Sam)

Emotionally. Some female participants found themselves yearning, missing the deceased and wanting them to come back.

When my sadness was triggered off when I listened to song, it was more like remembering her and missing her, yearning to see her. (Kee)

When I talked about my mom, I really missed her a lot, yearning for her. (Pauline)

When I went back to the house, which I stayed with grandma last time, I would go the room where we sleep last time. I missed my grandma a lot. (Tee)

Togetherness. Participants also missed the time they spent together with the deceased, which is no longer possible now.

Missing him, especially the time spent together, the togetherness is no longer there. (Sam)

When I think of her, I am feeling missing, thought how good if she is still around. (Pauline)

Continuing Bond. The participant who is in Continuing Bond practiced ancestor worship. The other participant who is in Continuing Bond has over idealized the father figure.

Ancestor worship. The participant found it as an easy way to cope with the parent's death in having a continuing bond through ancestor worshipping.

My family emphasized on the ancestor worshipping. It was practised since my grandparents' times. I set up the table next to the altar, there were photo of her on the table and every morning food are placed on the table for her. (Doing this is like continuity to the relationship) (Soo)

My parents were cremated after their death, and then the ashes was put in the urn and placed in the temple. I normally go and worship them few times in a year. (Soo)

The participant did this as way to express his love to the deceased and mentally he believed that he had to provide the best for the deceased.

To make it more proper, I hired monk to pray for her in between. I feel this is the last thing I could do for her to show my role as a filial son. After one month, the photo was put together with other alters, and we believe that she is equivalent as ancestor God. (Soo)

Contrary to what the participant practised, there are confusions about the practice, in that the participant had no personal conviction about what he did. Soo practised it as part of the culture that the ancestor kept.

I continue bonding through worshipping them. However, there was some confusion about what might be the best for them. (Soo)

To me when a person die there is also the end of it, there is nothing left; I do not want to be too spiritual. (The ancestor worshipping is more like a cultural ritual, the practice and belief could be contradicting?) (Soo)

Idealization. One participant has the father figure as the ideal image in her heart.

She had him in memory as the perfect dad until she found out the truth about the reality and is feeling sad in the loss of the ideal father figure.

I am actually not sad because of imperfection in life. However, I feel I was sad because I lose the perfect image of my dad, he was too idealised in my memory, to discovered that he is not, he is like others make me feel lose. (Chong)

Actually, the memory is very strange. The memory you have about someone may not be true. Just like, I use to idealise my parents relationship. (Distorted thought: idealised the deceased.) (Chong)

Chong is confused sometime about the true image of her dad. What she remembered in her memory and what she heard about her dad was different.

My memory about dad is blur. It seems that there are two image of him. One is the loving, gentle kind image that I always thought of, he loves us a lot. But on the other hand, I was told by my sister that actually it was not like that. (Chong)

The last time my image about dad was too idealised, now after I heard all the feedback from the sisters, I knew he was like other normal people. (Chong)

The participant came to know the reality of her dad, and then concluded that there were many things in life, which are impossible to be perfect, and that caused a lot of sadness.

I was too idealised about marriage, then only realised that in marriage there are always quarrel. I should accept that there is no perfection in life. (Chong)

Finally, she is accepting that she has been too idealised about her dad, and to realise that her dad is as normal as other people.

The last time my image about dad was too idealised, now after I heard all the feedback from the sisters, I knew he was like other normal people. (Chong)

Detachment. Many participants choose to detach from the deceased because of their role and responsibility they play. Sam had no chance to talk about his grief as he was supporting his mother who was very sad after the death of his father.

I was trying to rationalise and compensate by treating my mother well, trying to run from the feeling that I have not done enough by doing more for mother.(Sam)

My own emotion was not dealt with as I was shocked by my mom's reaction and I just have to play my role to accompany her. (Sam)

It was very hard for emotion released after that, maybe because I am a man. It is hard. I need to take care of many other things. (Sam)

Some had to detach because it was helpless and painful. Although they recalled sometimes, it was too hard to carry that emotion. Tee felt like doing soothing for her mother, but the thought disappeared after she woke up.

At that time I feel like do something for my grandma, but the moment I woke up, I don't feel much. (Tee)

One participant tries to be rational so that she could accept the reactions she had toward her mom. Yong would tell herself it is fine that her mother treated her that way.

But my rational mind told me that she had given me the best that she could and that is the best that she could. (Although I was regretted that she did not love me the way I wished) (Yong)

For a participant, detachment was an act of unconsciousness. Lin was talking about the brother's death, and when she drew an image of the deceased, it was the face of the mother who passed away very long ago. Soo realised that his grief was hidden very deeply.

The face of the mom could be remembered clearly in her mind. It was an unconscious act where she was talking about her brother's death but the face of the mom emerged. It is the regrief with her mom when the present death triggered off her grief toward her mom. It was the unfinished in the past that emerged in the grieving of other. (Lin)

The grief is within me. (Later on when he looked back, he started to talk about his own grief, especially at end life anxiety. The grief is well kept, inside the outer ring) (Soo)

There were different ways of detachment in grief. Yong detached from the image of the person she loses. She tried not to look at the photo. Chong always talked about her mother as third person.

There was a photo, which placed in front of the funeral; I did not want to see at all. (Yong)

When I talked about my mom, I felt like I talked as a third person, which is very different than when I talked about my dad, I talked as the second person. (Chong)

It feels like closer (when talked about dad) when I talked as third person I feel I am not close to that person. (Chong)

Some participants detached from the emotion after the death, as the expression of the emotion was not encouraged in the family.

I grow up in the family and culture where expression of emotion is not encourage, a lot of emotion were suppressed (Han)

There were a lot of emotion inside like loss and sadness, but it was deep inside, the tough and hard outer layer do not allow it to come out. (Sam)

Emotionally there was not much reaction, I did not know where the emotion gone. (Yong)

Little memory. The memory of the deceased became little for those who detached from the deceased.

My memory for mom was really blurred, only from age 6 to 8. Those memories were very distant too. Most of the description about my mom I heard it from my sibling, neighbour or third party. (Chong)

Feel like able to look back and search what actually happened in the past, just that when I look back there were very little memory left with me. (Chong)

I felt strange about myself, I hardly think of her after she left me. It was during the time when my emotion was triggered off; then I felt it again, (Pauline)

Emotionally detached. Some participants focused on the activities they needed to accomplish. That caused them detach from their emotions when the activities are on.

However, I am not like depressed and not doing anything. When I need to attend lecture, I went to attend lecture. When I need to cook, I just cook. (Yong)

It was very hard for emotion released after that, may be because I am a man. It is hard. I need to take care of many other things. (Sam)

The participant may experience the needs to be alone and take a break from all the role and responsibility in life. There is a time when they connect again to the emotion and feel the grief.

I was cognitively doing a lot, but come to holiday I feel like going away, find a quiet place for retreat and hide. (Yong)

I need to listen to my inner voice some times. When there is responsibility like external things to fulfilled, I will always try my best to do it. (Yong)

From the theme of Attachment, people grieve differently based on their background and personality. Those who have strong attachment with the deceased show strong emotion in the loss of the deceased, they yearn for them to be back. They are the group who suffered emotional pain after the death. However, the emotion may also draw them to look within and find meaning in the loss. The participant who practiced Continuing Bond seems easy adjusting to the loss at first because there is an unseen bond continuing even after the death. Nevertheless, the continuing bond may be a fantasy if the relationship is maintained continuously without the person relocating the deceased in the right place after the death. The detached group adopted the adaptive style due to personality or the circumstances of death. Some participants were unconsciously driven into detachment due to some factor, for instance fear, traumatized, anger, denial, or ambivalent relationship with the deceased which is discussed in the following section.

Disenfranchised grief. Soo expressed that he had no grief for his dad when his dad passed away. He was not close to his father compared to his mother.

Normally the father role is straight and mainly as provider. In Chinese family, fathers are the head, serious and often rebuke children. When my dad passed away, I was not emotional like my response toward my mom. (Soo)

There were various reasons the participants expressed their inability to grieve for the death of their loved one. Some reasons the participants expressed were anger, fear, denial, and traumatised experience during the happening as well as an ambivalent relationship with the deceased, which caused their grief to be suppressed.

Anger. Han expressed that it was anger which caused her to avoid grieving for her grandma when she lost her.

After that, I do not like to come back; I was trying to avoid seeing things here. I was angry at what happened in life, I think my grief was displaced at anger and avoidance. (Han)

Traumatised experience. Han's disenfranchised behaviour was also caused by the experience of the death, which was traumatic for her.

I was traumatised . . . totally shock to see the process of death, which is so unpredictable. (Han)

Fear. For Tee and Yong it was fear that prevented them to grieve when they lost their loved one. Tee was worried about mother who had very bad reaction after her grandmother left.

My emotion was not resolved because of my mom condition, my mom were very disturbed after my grandma's death. I was very fearful and worried. (Tee)

Because of mom condition after my grandma passed away, we did not mentioned grandma at all. My emotion was suppressed, I have many times thought of going to visit her, but it was not allow because of my mom condition. (Tee)

Yong was fearful of the spirit of her mother coming back after her mother's death. It was a superstitious belief that the deceased would come back after their death.

I was fearful even after my mom passed away. I watched horror movie before and was too afraid of ghost. In our practices, we believe the deceased will come back after third day. I told my mom if you come back after third day; please do not let me see you. (Yong)

I was very fearful during the funeral. If there are many people, I am feeling better. However, when I was alone, I was fearful. I was hiding at a corner far away from the coffin, and too fearful to go near my mom. (Yong)

I was too fearful of the spirit and the belief about what happened after one die. About grief, I never see the present of grief, we only have two ceremonies to worship her after that, my family and I never talked about it, and never grief about it. (Yong)

Denial. Han and Tee had experiences where they were not able to believe and accept what happened. Han expressed her denial of the death of her grandmother, besides her strong anger towards what was unexpected to her.

There is a sense that may be the person will be leaving, but just that we used to denial and say that the person will be able to live. (Han)

Tee's experience was slightly different, where she was aware of her grief when she cried badly at night, but she would not accept the fact that she was grieving her grandmother. She denied and pretended nothing happened in the next morning.

I cried in the mid night; feel very much like going to visit my grandma. Then when I woke up in the morning, I felt like nothing. (Tee)

Ambivalent Relationship. For Tee, it was the ambivalent relationship with her grandmother that caused her to avoid grieving her; besides her fear of her mother's condition which was discussed earlier in the fear element. She was raised by her grandmother when she was young. She wanted to return to her family of origin parent and lived with them. She tried to ignore her grandmother after she moved back to her family of origin.

Although I grew up with my grandma, but later on, whenever I went shopping centre, I refused to hold my grandma's hand. (I refused too to go back their house; I preferred to stay in my own house, Ambivalent Attachment) (Tee)

Actually, I knew my grandma loved me. Just that I felt I do not want the love from her, if I do not have this love; it is also like there is no one to love me in this world. (Tee)

Fen is discussed here because it was a unique case of responses to grief. She always thought she accepted her mother death very well as she was well prepared for her mother health conditions since she was 10 years old when her mother went for her first heart operation. She said goodbye to her mom, did everything she could before her mother passed away. She thinks that she was ready and not grieving the loss. However, later on she had bad reactions in grief; she was sad and stressed which caused her hyperthyroidism. It was the ambivalent relationship with her mother that seemed to prevent her from grieving the death of her mother. She was not so close with her mother initially but later on, she tried hard to restore connection. Yet there was too much guilt in the relationship because it was more as a duty but not so much from her feelings. She discovered her love for her mother after her mother's death.

I always think my mom never loved me, more ever, my mom were having complication when she conceived me. She was a heart patient and at risk age during the pregnancy, she had to hospitalise since the second month of pregnancy. She had a lot of complain over me, she thought it was me that causes her to suffer, she was hospitalised for almost half a year during the pregnancy. She also hated me. I heard this from my grandma, so I always think she did not love me. Her actions also tell me so. (Fen)

My relationship with my mom was not so good; I am close to my grandma. (Fen)

Loss

Most participants associated grief with loss. There are external and internal losses. Loss is hard, as someone just disappear from your life, according to Fen. Sam is feeling the same as he expressed the loss in death when the loved one just disappears from his life. For Kee, her drawing had very symbolic expressions about loss.

To know that is death, a person can just disappear like that from this world. That is the experience of death. (Fen)

The sudden loss of the person is as if someone just disappears from your family. (Sam)

The colour is grey. There were empty in the middle of the circle. It seems that there is a void in each one. There were four tall, equal height plants, may be representing the four of them that remain, her father and her two brothers. Feel very dale; feel there is a pain near the chest. (Kee)

The drawing from Kee in the counselling session to represent grief and loss is shown in Appendix P, 2a. The drawing seems to suggest there are voids in loss and they caused difficulty.

In loss, courage increased for Yong. She brought her mother all the way overseas to seek treatment. Sam expressed the feeling of loss after his father's death, he is feeling regret and lonely besides loss.

It was a great fear of loss that causes me to have that courage. (to bring her all the way to USA to seek treatment.) (Yong)

The feeling of loss, and a little regret, plus feeling lonely. (Sam)

However, there is a participant who has a very different view. Lin is a biologist, she believes there is life and death in every living things.

I am a biologist, and I believe every living thing has a life span. Therefore, it helps me in accepting the death. (Lin)

External Loss. The loss that one experienced are categorised into External Loss and Internal Loss. The external losses are Excitement, Support, Relationship with the deceased and Relationship with others. The internal losses are the Loss of the Past, Hope in Life, Self, Memory, Significant, Love, and Perfection. The loss reactions are Pain,

Anger, Weak, Helpless, and Loneliness. There was a negative case where the Loss has become a form of Relief.

Excitement. The loss was associated with dark colour, like blue, grey, and black. In the heart, there is no excitement. Chong explained the experience in loss where she lost the excitement in life.

The feeling of grey is associated with dark colour, blue, grey and black. From the feeling side, never feeling excited, (Chong)

No excitements. That time I never thought of doing...It is a time feel as if being trapped...Isolated. Withdrawn? (Chong)

When I am busy and tired from work, I would feel sad; if she is around, I will have more time to learn things that I want. (Chong)

Support. For some participants, the loss was of support that they used to have. For Fen, being the eldest in the family, her loss of support was difficult for her when she had to replace the role of her mother. Sam was the eldest son in the family; he has started providing for his family after the death of his father. There is no one else in the family to lead except him after his father left.

When she left, I realised that what she did for the family was very precious, which I did not realised so much earlier. Until when I took over her role only I realised it needed a lot of love for her to do that. Then I knew that she really love the family. (Fen)

My family became empty now. Losing my dad also means that losing the main support in the family. (Sam)

The loss cause me to feel that the responsibility is on me now, there is no one to share with me. (Sam)

Relationship. Sam expressed his loss in his relationship with his father after his father's death. The loss is where the person once existed in this world is no longer there. He felt that his relationship with his father is very distant, and that caused him to wonder about the kind of relationship after one passed away?

The experience of loss, the person is no longer in this world. (Sam)

I am pondering about my relationship with my father, is it a very far distant relationship. (Sam)

My relationship with mother, brother is near but the relationship with dad is far. In addition, what kind of relationship we have actually? (Sam)

Other relationship. A person who loses a loved one in death may lose other relationships, too. Pauline illustrated how her other relationships were affected after her mother's death. She used to have good relationship with her father and siblings before her mother's death; they would sit together and talk. After the death of her mother, it was hard to have time to talk. Chong experienced a similar happening after her mother's death; she has not much conversation with her father.

After my mom left, I hardly talked to my dad about thing happened in my work. (Pauline)

My dad and I do not have the relationship that we could talk easily. (Pauline)

After mom left, is like no more time to sit down and talk. (Pauline)

Before my dad passed away, what I remembered very clearly was his quietness. My sister and I talked a lot during the dinner, but he was quiet because I find nothing to talk to him. (The unresolved grief after mom's death affected her relationship with dad) (Chong)

Internal Loss. The internal losses are affecting participants deeply although they were not obvious as external losses. The internal losses are the Past, Hope in Life, Self, Memory, Significant, Love, and Perfection.

Past. In the cry for the loss of the loved one, one may recall the past. Chong remembered her childhood when she was grieving the death of her uncle, where the image of her grandmother appeared. She felt like saying goodbye to her childhood.

When I cried for my uncle's death, I recalled of my childhood. (The loss of the past) (Han)

When I cried for my uncle, my grandma appeared in the scene, I feel like I am saying good-bye to my childhood. (Han)

Hope in Life. In the loss of the loved one, a participant expressed her loss of hope in life. Life seems to be very sarcastic to her, when her father retired from work in order

for him to enjoy life, he became trapped in sickness because of lacking in life activities.

She felt it is hard to understand a person's destiny.

Life is sarcastic. Ai, it is hard to understand one's destiny. (Observation)

When I look back, life is very sarcastic, my brother want my dad to enjoy life and retired, after that he had high blood pressure. My mom too, before she passed away she strike lottery. (Observation)

Self. Two participants expressed the loss of self. Chong discovered that she lost herself in the loss of both of her parents. At the end of counselling, she expressed she is gaining back her real self. Han explained the grief about the loss of her own self, where she was not able to feel her grandfather's love.

To think further, I wish now to be back to the youthful me. In a way I realised now, I loss myself when I loses my parents. Now to go back to the youth, I am like gain back my real self. (Observation)

The grief is about my own self, the fear of the relationship, which is so distant. Before my grandpa passed away, he held my hand, I was not able to feel his love, but he was able to feel me. (Han)

Memory. One participant lost her memory following the loss of the loved one.

Chong has little memory about her mother, her memory about the parents was not clear, too.

I have no memory about my mom; she passed away when I was eight. (Observation)

I still have little memory about my dad. In my memory, I always think that my parents were loving couple. Until I was bigger, I discovered that actually my parents' relationship was not good. (Observation)

Significant. After the loss of the loved one, especially the leader in the family, the griever may feel inadequate playing the role of the leader in the family. Sam expressed his feeling of inadequacy in fulfilling all the responsibilities his father left him.

As for his role as eldest in the family, he knew that he was not able to fulfilled all the responsibility he has. (Sam)

Love. Chong felt lost when her grandfather left her, she expressed the loss of the love of the grandfather that she used to have. After his death, his love became remote and far.

(The sadness was still uncontrollable even after so long). My feeling toward him was removing, I do not feel the love from him but he did. (Chong)

Perfection. Two participants expressed the loss of perfection in the loss of a loved one. Chong was sad to discover about the imperfect relationship of her parents. She expressed her sadness, too, in the loss of the perfect image of an ideal father figure.

I am actually not sad because of imperfection in life. However, I feel I was sad because I lose the perfect image of my dad, he was too idealised in my memory, to discovered that he is not, he is as others make me feel lose. (Observation)

I was surprised at first to know the reality, after that I told myself it is ok there is no perfection in life, I am accepting it. (Observation)

Loss of the perfect image of her dad. She reflected back on how she was touched in the previous sessions when she talked about the relationship between her parents.

She is grieving the loss of the perfection in life. (Observation)

Sam explained it would never be enough despite how hard he tried because there is no perfection in life.

It will not be enough despite of how hard he tries. Even if he was given longer time, it will not be enough. As for his role as eldest in the family, he knew that he was not able to fulfilled all the responsibility he has. (Sam)

In the indirect observation, the participant expressed her sadness towards the imperfection in life. Chong was sad to find out that her parents were like other parents, used to quarrel, and were not getting along very well.

Being idealised about her parent was later found that it is like others, the grief is on the loss of perfection or idealistic in life. (Reflection)

Loss Reaction. Some loss reactions expressed by participants are Pain, Anger, Feeling Weak, Helpless, and Lonely.

Pain. Participant experienced a lot of pain in the heart, as if she was sick. Fen spoke of her painful condition that caused her not able to live a normal life, and that worried her.

Really like the heart is so painful, is as if I am sick and the heart is so painful. It was a very intense feeling. (Fen)

Until a day I started to asked myself, why am I like this every day, how am I going to live a normal life? (Fen)

Anger. Anger is another reaction of grief, which was explained by Sam. He felt angry when he cannot handle certain things. He was feeling pressured, which affected his body. He had a stiff body, and easily burst out with his anger.

Anger comes when I cannot handle certain things that come; I wondered why I have to handle all this things but not my brother. (Sam)

Felt pressure sometimes, my body is stiff, and I scolded people, especially my family. (Sam)

Weak. The reaction after the loss of loved one caused a feeling of weakness for a participant. Sam felt that the loss of protection from his father was the reason for him to feel weak after his father's death.

Losing the protection of the dad cause me to feel I am weak. (Sam)

Helpless. Two participants expressed their helpless feeling in the loss. Yong said she was very helpless, the voice inside her told her not to lose her. She was fearful too to lose her. Sam said he is helpless, as he has to take on more responsibility now. The helplessness was worst for Sam especially as he realised he has not recovered from his grief and has to handle many responsibilities.

I was actually very helpless. There is a voice in me, I just do not want to lose her, and I read a lot of book about natural therapy and get her to practice. She was helpless and fearful too. (Yong)

Feeling helplessness, I have to take many responsibilities now. (Sam)

The helplessness feeling comes because I have to handle many things although I have not recovered from the grief. (Sam)

Lonely. In the loss of the loved one, the feeling of loneliness accompanies. The loneliness is present everywhere, without the presence of the loved one. Pauline illustrates it with gazing at the sea alone.

When I talked to you, what appeared in me was a person gazing at the sea, there is sense of loneliness. (Pauline)

Relief. There were three negative cases where the death of their loved one was a relief to them. It was due to sickness, and the death of the loved one became a relief where there was no more pain and suffering. Han could accept the death of her grandmother as the sadness was not as great as the pain of seeing her grandmother suffer. Soo expressed a similar desire; his burden was relieved when his mother ended her last breath and all the suffering. Yong was relieved when her mother got rid of all the pain when her life ended.

Despite of how great the sadness is, I will chose to let go. The suffering is too great and too painful to bear, it will be very unfair for her. (Han)

When mom passed away, I felt sensed of relief because she is no longer in pain. (Soo)

Of course, there were loss after she passed away; I do not see her any more. After I came back from work, she is not there. However, there is sense of relief, because she is not suffering anymore. (Soo)

She was bed ridden for about a month, hospice staff came to visit her, I knew she is not going to get better, just wished that she get over all this. (Yong)

Anticipated Grief. Two participants experienced anticipated grief as the loved one was sick and they were in grief since they received the news about the sickness of their loved one. Pauline was prepared for her mother's death, which helped her in her journey after her mother's death.

When mom was sick and hospitalised, I was very sad. I was the youngest in the family, a lot of thing mom plan nicely for me. I was a bit dependence on her. I was wondering what might happened when my mom leave and I have no one to depend on. (Pauline)

Grief is a combination of loneliness and softness when my mom left me. My mom prepared me for her death. I was strong and able to continue to trust God even in the sadness. (Pauline)

For Yong, the anticipated grief gave her extra courage to bring her mother in seeking treatment. However, when the condition was uncontrollable, she was ready too for her mother to leave her.

When I recalled of my grief I am feeling a bit sad actually. When my mom was diagnosed with cancer many years ago, I was fearful of losing her; I brought her all the way to the state for detox therapy because I was too afraid of losing her. (Yong)

It was a great fear of loss that causes me to have that courage. (To bring her all way to USA to seek treatment.) (Yong)

When she first discovered of cancer of her, I went all out to look for treatment for her. However, when her cancer was so uncontrollable and torturing, I told myself it is time for her to go. We are Buddhist; I believe she is going to a better place. (Yong)

Positive impact of Anticipated Grief. The positive impact of anticipated grief was encouraging. When one knew the loved one was going to die, time spent together was meaningful. Some family members became united and closer, like for Pauline's family.

There is softness in grief when I knew she had cancer, when I spent time with my mom. (Pauline)

Because of mom's sickness, we became more united and our relationship became closer, when we have time, we would sit down and talked. (Pauline)

When have more time to talk after mom's sickness. When we are free, we would sit down and talked. (Pauline)

In the theme of Revisiting Grief, the three main themes were discussed and supported with participant's narratives. The three themes were divided into sub themes and further illustrated with participants narratives.

Resolving the Unfinished in Grief

The second theme is Resolving the Unfinished in Grief. There are three subthemes under this category, which are Emotion Validated, Regret Expressed, and Yearning Released. The strength in counselling was highlighted in this section of discussion. All participants have unresolved issues with the deceased. Counselling provided an avenue

for the griever to resolve the unfinished emotion. The few narratives of participants on resolving the unfinished are as follow.

Dealing with her unresolved emotion with her grandmother. (Han/Memo)

The important of the release of pent up emotion to achieve better equilibrium in life. (Han)

The sadness is out after the counselling session, is as if part of the sadness is released from the heart, I am feeling very light and happy now. Previously I did not allow myself to grief, it was very true. (Han)

Han expressed that grief was not dealt with during the funeral and it come back.

Her family did not encourage the expression of emotion.

Many things are fated, sometimes you wish not that way but it turns out that way.

I agreed that a lot of time grief is not deal with during funeral. As I look back, my grief was not dealt with.

Grief will always come back because it was not process or dealt with. During the funeral, there were too many people around; there were no space for grief. After that, my family hardly talked about grief, no one expressed grief in word, and my family was not used to express emotion to one another. (Han)

Emotion Validated

The first theme for Resolving the Unfinished is Emotion Validated. The subthemes are Acceptance, Experiencing the Pain of Emotion, and Emotional Release. Han expressed the difference between sharing with a counsellor and another is that counsellor validates your emotion but another may deny. Lin had the same experience where her emotion was validated in counselling.

The difference between the counsellor and other people is counsellor validate and accept your emotion. However, others denied your emotion. (Han)

Her emotion was validated and her grief was dealt with. (Chong/External)

Her emotion was validated and she was free to talk about her emotion. (Lin/External)

Han mentioned when her emotion was validated, her grief was taken away. When she was listened to and understood, the guilt was removed. She does not need to carry those loads anymore.

When I was validated, it takes away my grief! (Han)

When I felt I was listened to and understood, I felt it remove my guilt. (Han)

When the emotion is validated, I do not need to carry those weights anymore.
(There is someone to share my load) (Han)

The indirect observation for Chong's counselling sessions had shown how she was validated at the saddest moment in the counselling session.

The participant started with control emotion. As she continue to talk about her parent, she started to cry...Especially on that part when she discover that her parent also like other parents, often quarrel. The being idealised parent was later found that it is like others, the grief is on the loss of perfection or idealistic in life.

In this session, it is like Worden's Task 2, to process the pain of pain. It is also a process of resolving the unfinished. Many people thought they have forgotten the pain of grief, the heart may be hardened and one does not feel the pain, at the same time the past memory was of loss.

After processing the pain, one is able to look back with less pain and follow by good memory. (Chong)

Acceptance. The first subtheme for Emotion Validated is Acceptance. Some categories of Acceptance are accepting the emotion, accepting the loss, accepting cognitively, letting go and non-acceptance. The difference between accepting cognitively and other acceptance is discussed.

Accepting the emotion. Acceptance in the counselling process allowed the emotion to be validated. The first category of acceptance is accepting the emotion. Chong stressed the importance of accepting the emotion and not just accepting it cognitively. Sam said he is more aware of his emotion after the counselling session. Han was trying to look for someone who could listen to her after the funeral and she found none. She was validated in the counselling session.

I think the cognitive mind and feeling are very different. Previously I was trying hard to accept through internal dialog, but it was different, my acceptance is in my mind not my heart. This experiential process helps me in my feeling.) (Chong)

I am more aware of my emotion, especially my deep emotion with my dad. It was not easy to release or express, I just may be let it out little by little. After the released, I was better. However, the process of expressing was painful. (Sam)

During the funeral, I was sad, trying to find someone to talk to, but there is no one. I am looking for someone to listen to me and share how I feel inside. (Han)

Fen expressed that she is more aware of her emotion after the counselling session. She realised that those emotions had accumulated for a very long time and had been hidden deeply in her. Saying those hidden emotions made her feel better.

I am more aware of my own emotion. The emotion I have toward her. I thought she gave the emotion, actually, the emotion was not caused by one incident but it was caused by many incidences. Those emotion was accumulated very deeply, when something happened, everything just came out like that. Then everything was gathered together, and feeling very sad. (Fen)

Say out those that I wish to do.

I felt so much better. After I process that, my whole emotion was settled. (Fen)

Expressing the grief and her story making her feel better. (Fen/external)

Accepting the loss. The second category in Acceptance is accepting the loss. Fen expressed that she was ready to move on after she accepted the loss. Kee indicated that in the counselling session, she finally came to accept the loss of her mother.

She is relieve and ready to move on in her life journey. (Fen/External)

She is finally come to acceptance of the mom death. (Kee/External)

Accepting cognitively. In Acceptance, some participants are accepting cognitively. Sam, Yong, Fen and Chong expressed their previous experiences in accepting cognitively. Fen further explained the different between accepting cognitively and full acceptance. Sam thinks that it is easier to accept cognitively, but hard emotionally. Although in his case, death came naturally, acceptance was not easy.

Cognitively it was easier to accept but emotionally it was hard. (Sam)

What is death, my father's death causes me to face death. However, I was not able to let go fully, my family members too was not able to accept fully. (Sam)

Yong mentioned it was hard for her to accept her mother's sickness at first.

However, she would tell herself to let go and accept. She was confused whether she could

really let go. There is a struggle inside her. After the counselling session, she experienced that she was able to accept her mother's death deep from her heart, which is not forceful to her.

When she first discovered of cancer of her, I went all out to look for treatment for her. However, when her cancer was so uncontrollable and torturing, I told myself it is time for her to go. We are Buddhist; I believe she is going to a better place. (Yong)

Cognitively, I told myself to let go and accept the loss, but emotionally I have no time to know how I actually feel inside. I asked myself whether I am able to let go of her or not. (She was crying). Now I knew I was not ready to let go of her. (Yong)

I am willing to accept my mom, and believe that she loved me. When I am willing, it is not forceful. (Yong)

Fen was having great difficulties after her grandmother left her. Before her mother left her, she read a lot of books on death and thought she could accept better. She realised when she used her cognitive mind to analyse, and it was hard. She thought she was well prepared for her mother's death, but it was cognitively only. In her heart, she was experiencing great sadness when her mother left her.

When my grandma passed away and my father was ill, I only remembered now that I told myself I can't effort to see my loved one leaving me anymore. I have too much phobia towards it, I can't accept those people who are very close to me leaving me. I am worry whether I can withstand it. Later as I learned and read books, the journey until now, I think I can face it. My mother's death that I could tell her to leave peacefully, I think I can accept it. (Fen)

Previously I used my own brain to analysed, it cannot. Moreover, I am a counsellor. Why am I so sad, I doubt myself? Actually, it was very simple. You just need to cry, to process it. In counselling there was someone journeying together with you. (Fen)

Therefore, I was not quite sure whether because I lose this that is why I became sad. However, I was prepared even before she passed away, during her operation. When I sent out my good wishes for her, I thought I had well prepared for her leaving. However, that moment when she was about to leave, I was still feeling sad. (Fen)

Chong was trying hard to accept the imperfectness in life previously. It was during the disclosures in counselling, she could really accept. She thinks that when she accepts it cognitively, it is like trying to persuade own self to accept, which is not natural. Although

mentally she was consoling herself, it was after the counselling session only she felt that she was able to accept naturally and completely.

Previously I was trying hard to accept this imperfection cognitively and intellectually. However, this time after I talked out during the counselling session, I felt the released was deeper. I felt it was natural way of helping me to accept. (Chong)

When I accept cognitively is as if I am trying hard to persuade myself to accept, it is not natural. When it is resolved through some experiential way, it is natural. The acceptance is natural. (Chong)

Just like emotion, when I have a lot of emotion, I try to tell myself feeling sad is ok, but when the sadness came and cannot bear with it; we will still try to avoid. The other way is that when sadness is here, we try not to avoid but face it and experience the sadness. It means it is not accepting cognitively only. In this counselling session, it allows me to process my emotion, and accepting the loss of the perfect image of my dad...earlier, I only accepted it through cognitively internal dialog, it was not fully accepting. After the session, I felt I was able to accept naturally and completely. (Chong)

The difference. There is great different between accepting cognitively and accepting fully. If one accepts only cognitively, one needs to try hard by using self-dialog to tell own self to accept. However, when the acceptance is in one's heart, one does not need to remind own self anymore. Chong expressed,

I think the cognitive mind and feeling are very different. Previously I was trying hard to accept through internal dialog, but it was different, my acceptance is in my mind not my heart. This experiential process helps me in my feeling. (Chong)

I do not need to tell myself to accept it cognitively anymore. When the thing that I held so tight to is released, I do not need to tell myself to do that anymore. (Chong)

Letting go. Acceptance is followed by letting go. Fen explained accepting by heart and mind would enable one to let go. She wondered why there were times the image of the deceased still comes into life if she really let go? Then she realized she has not let go yet.

Yes, it still happened. I was thinking it is because I was not able to let go, this is what I was thinking. Actually talking about their death, I already accepted the fact that they had left. Whenever I see that scene, I am feeling very painful and sorrowful. (Fen)

I feel like acceptance, and know that it will be over. (Fen)

It is actually heart and mind. The last time I was trying myself to let go. However, if I really let go, why the issues did come to my dream? This actually letting me know actually I have not let go. (Fen)

Non-acceptance. The negative case about this category is non-acceptance. Sam was feeling a little hard to express, and it caused difficulties in expressing it. It was similar to what Han expressed in her previous experience with her brother, where the listener responded negatively to her.

Overall, it was comfortable and soft during the counselling session. However, there were times I feel a bit hard and not easy. There was time I was feeling hard. (Han)

The process of counselling was comfortable, but there were time, it was a bit hard for me. It was not so comfortable doing what I was doing. (Sam)

Cognitively it was easier to accept but emotionally it was hard. (Sam)

What is death, my father's death causes me to face death. However, I was not able to let go fully, my family members too was not able to accept fully. (Sam)

There were no one listen to me previously, my brother told me, sis, this is the reality, death is the reality, there is no point to talk some more. (Han)

Experiencing the Pain of Emotion. The second sub theme in Emotion Validated is experiencing the pain of emotion. The category in this theme is pain transformation. Chong expressed that the counselling process is like a wave, there is happiness and unhappiness. Soo thinks it is good to talk about the past. Although it was sad and emotional, but the emotion released is good. Kee remembered as she talked about past memory, it triggered a lot of memory of the past.

Counselling is like wave, there is up and down, there are happiness and unhappiness. (Han)

When talk about the past, a person may be more emotional and sad, but it is good because it allows the emotional to release, example, may be whatever the person is feeling bad and regret (Soo)

When I talked about death, I went back to the past memory. The moment before my mom passed away, the time spent with her, it triggered a lot of memory. (Kee)

Data from indirect observation showed the participant shared about the past. She regretted that she did not share her family difficulties in the past.

I was small that time, not able to understand the difficulty in the family, not able to share the difficulties. (It was painful to recall for her the past and the difficulty of the family.) (Chong)

Sam revealed that the release of his emotion during counselling made him felt lighter.

Although it was not easy, but releasing a little at a time helped makes him feeling better.

He could accept it although it was hard. He knew it is a process in dealing with grief. He acknowledged that experiencing the emotion is different from just thinking of it cognitively; experiencing allowed deeper understanding of the emotion.

The releases of emotion during the counselling session made me feel lighter after that. But the released of the emotion was not easy, may be it is ok to release a little bit but not all. (Sam)

The unfinished emotion may not be easy. However, I am ok; I knew it is a process. What I know cognitively and experiencing are different. Moreover, I know what I am experiencing will gain much more in-depth compare to what I know cognitively. (Sam)

Pain transformed. One of the tasks in grief is experiencing the pain of emotion. In allowing the pain of emotion to resurface, the pain is transformed. Tee said when her emotion was suppressed, it became pain and suffering. When she released it, the pain did not follow her anymore. She is aware of how to allow the pain to transform.

The suppressed emotion is long hidden, which I know I should let go. I suppressed the emotion and it became pain and suffering. However, if I resolved it, the pain will not follow me. I now know the process, and feeling much more confidence now. (Tee)

The data from indirect observation shown the similar attribute, where the pain was transformed through the process of disclosing in counselling. The participant started to cry very badly when she talked about her parents. After crying, she was able to talk about her good memory on her mother.

The participant started with control emotion. As she continue to talk about her parent, she started to cry...Especially on that part when she discover that her parent also like other parents, often quarrel. The being idealised parent was later found that it is like others, the grief is on the loss of perfection or idealistic in life.

In this session, it is like Worden's Task 2, to process the pain of pain. It is also a process of resolving the unfinished. Many people thought they had forgotten the pain of grief, the heart may be hardened, and one does not feel the pain. At the same time the past memory was loss.

After processing the pain, one is able to look back with less pain and follow by good memory. (Indirect Observation)

Emotional Release. Most participants expressed the power of emotional release.

Tee felt relaxed after crying. Sam thought that it is important to talk it out. Chong felt that when she talked during counselling, the release of emotion was deeper.

After crying, I felt I am more relaxed. I know it is healthier to do so. If I do not, I don't know what will happen to the emotion that I suppressed so long. After cried, I felt healthier. (Tee)

When one face difficulties in life, like loss, to be able to see the meaning behind, one need to talk it out, when talk it out, then only can guide them. (Soo)

Previously I was trying hard to accept this imperfection cognitively and intellectually. However, this time after I talked out during the counselling session, I felt the released was deeper. I felt it was natural way of helping me to accept. (Chong)

Pauline expressed her emotion through writing; the burden in her heart was reduced. For her too, after crying, she felt the emotion was unloaded and she felt released emotionally.

After I written it out, many things were released. I felt the burden in my heart reduced. (Pauline)

The emotion that was triggered, after cried, felt the emotion unloaded. (Pauline)

I felt released emotionally. The counsellor was great, she was able to help me bring out the emotion, and then bring out the problem that affected me. I am feeling very grateful and satisfied after that. Through the session, my problem was solved. (Pauline)

Previously, Fen tried to avoid and not talk about it. She realised that this can be handled for a while, then reaction would still come back later. She learned to speak out, and a lot of emotion was released through crying.

Last time I used to avoid and escape. I will try not to mention it and I think that is ok. Until I discovered it should not be handle that way. I knew that you could handle for a short while but when it come back again, the reaction will be even

greater. I realised that we need to look into the emotion. After knowing our emotion, it needed to be released. (Fen)

Say out those that I wish to do. (Fen)

Yes, I felt that this is very important. When I feel like crying, may be because I am female, my grief was released through crying. (Fen)

Han experienced that sadness was released after the counselling session. She discovered that thinking and saying it out are very different. She said when you think of it, the thought moved very quickly. The difference when one talks about it is that the emotion stayed and released. Questions asked helped to release emotion.

The sadness is out after the counselling session, is as if part of the sadness is released from the heart, I am feeling very light and happy now. Previously I did not allow myself to grieve, it was very true. (Han)

Thinking and saying it out is different. Previously I think of it a lot, but say it out is different. (Han)

When you talked about it, after that you will not feel so sad. When you think about it only, the thought moved very quickly. However, when you talked about it, the emotion stay and dealt with. (Han)

In the session, there were questions asked. If you answer willingly, you may understand self a bit more. If emotion is say out, you will feel happier, there is no more emotion. (Han)

Kee realised that the emotion was released after talking it out, thus it is not so tense inside. Hidden emotions became deep and tense, but talking about it allowed the release.

In counselling, when I talked, the emotion is released, and then inside is not so tense. (Kee)

Part of the reason why my emotion changes was it was not dealt with previously, at home also we never talk about it. Then it all kept inside, suppressed and became tense and deep. (Kee)

After talking, it was released. Normally I hardly talked about all this. (Kee)

Effect of emotional release. Some effect of emotional release is seen bodily.

Chong felt she is feeling lighter, near her heart. Han felt that part of the sadness is released from the heart after the counselling session.

After the released, I feel I am lighter...near my heart...body also. (Chong)

The sadness is out after the counselling session, is as if part of the sadness is released from the heart, I am feeling very light and happy now. Previously I did not allow myself to grief, it was very true. (Han)

Fen expressed that counselling allowed the release of the emotion and eventually felt good after that. When she suppressed her emotion, she often gets gastric pain. Her back was painful too. When the emotion was released, she felt lighter.

In term of emotion, it was process, there were chance to release that emotion. In addition, after that I am feeling good. (Fen)

After crying, is like the pain inside is taken out. Last time, when I first feel the pain it was suppressed, and then I started getting gastric. The first time, my back was painful too because the pain in my heart was pressing on me. My back was very painful. (Fen)

When I held so tight the emotion, I felt my burden was heavy. However, when I was able to let go it became lighter. (Fen)

Chong expressed the sadness not only released from her heart but also from her cognitive mind. After that, she experiences new energy. The illustration given by her was when the body is dirty, the shower makes her fresh again.

It is something like after I release emotion from myself, I feel lighter. (Chong)

Maybe it is also a released to the cognitive mind; I do not need to tell my mind to do that anymore. (Chong)

Experiencing new energy? When there are something heavy on me and I feel light after releasing it. Is like when my body is dirty, I went showered and after that, I am feeling fresh. (Chong)

The three subthemes for emotion validated, acceptance, experiencing the pain of emotion, and emotional release were discussed. A negative case of non-acceptance is discussed. Narratives from the participants are given to support each themes and the negative case.

Regret Expressed

The second theme for Resolving Unfinished is Regret Expressed. In this theme, there are four subthemes, Action, Emotion, Anger towards Other, and Self Forgiven. The

negative case in this theme is No Regret. Chong expressed her regret on not being able to relate well to her father. Just before she realized that, her father passed away.

I came back from school and talked a lot with my sister, but there is no conversation with my dad. I knew something was not right, I was about to do something. However, just before I was able to make any changes, he passed away. (Chong)

Action. The first category in regret expressed is Action. The actions are whether something was done or not done. Regret in action is indicated in no chance to say goodbye.

Tee regretted what she did to her grandmother; the regret was expressed during the counselling. She wanted to say something to her grandmother, but it was so hard.

However, in the end, she did say out her regret.

When I was asked about my grandma, my yearning for grandma and guilt towards what I did to her poured out during the counselling session. (Tee)

I was trying to say something to my grandma, but my mouth was hard to open, I feel like I was trying to run away from it, to say out my guilt. At the end, I did. (Tee)

Kee had regret in her action too. She quarrelled a lot with her mother, even when her mother was sick before her mother passed away. She used to self-blame for quarrelling with her mother.

I used to quarrel a lot with my mom, even when she was sick and just before she passed away I quarrel with her. (Kee)

I often self-blame, why I quarrel with my mom. (Kee)

Data from indirect observation had given the same expression. The participant felt regret and that she should have been more sensitive toward her father.

If I were more sensitive to him, give him more attention and do not ignore him, he might be better. (Indirect Observation)

Data from external source, which is the case note of the counselling session, confirmed the participants' regrets which were expressed during the counselling sessions. Sam wished he could talk more gently with his father. Kee said she regretted that she

used to have conflict with her mother. Fen expressed her regret in the counselling session, in that she thought she had settled the issues but she had not.

Feeling guilty that he speaks loudly with his parent, wish to have a chance, he will be speaking gently. (Sam)

She was regret after her mother passed away; she expressed her regret as she used to have conflict with her mom. (Kee)

Client expressed her regret during the session, she thought she had settled the grief issues, but actually, she was not. (Fen)

Participants regretted what was not done. One of the regrets in action not done is No Chance to Say Goodbye. Fen expressed feeling guilty for not having tried her best to take care of her mother. This caused her to regret for very long. Sam also regretted that he did not play his role well. He thinks that he should have spent more time with his father.

When my grandma passed away, I was very guilty because I have not tried my best to take care of her. It causes me regret for very long after that. I asked myself, is it that I need to change and treat my parents well, so that one day when they are not around, I will not be so regret. (Fen)

It was regret that he was not able to play his role well, he should be given more time to his dad. (Yet in my heart I know given the constrain that I will not be able to do well). There is always the conflicting thought that influencing him. (Sam)

Han's view on death was unpredictable and unprepared. Although she knew, her grandmother wished to be taken home before she passed away, it was a hard decision at that time. In her heart, she was very guilty for not being able to fulfil her grandmother's wish.

We cannot predict when a person is going to die, everything is unprepared. And we can't change back what had already happened. (Han)

I knew it is her wish to be at home. That is the guilt, if we know earlier, we will do that. But that time no one is able to see the need and take the responsibility to decide. Because she was ok in the morning, we never expect she will leave so fast. (Han)

I felt extremely sad, and in my heart I was very guilty, I knew she wants to go home, just very simple, but we were not able to fulfil her wish. (Han)

Tee regretted and cried very badly because it was too late to express her heart to her grandmother. When she was asked about the last thing she would do if she has

another 2 months to live, she wished to visit her grandmother's graveyard. She regretted the things that have been done, and she has no courage to do what is needed from her to visit her grandmother's graveyard.

They think that I do not love my grandma. I felt very regret, cried very badly. I am regret because it is too late; I have no more chance to show my love for my grandma. (Tee)

When someone asked me if you have two months to live, what might be something you want to do? I have a thought that I want to visit my grandma graveyard. However, I did not do that, I feel regret. (Tee)

I feel like not to disappoint myself, not to feel guilty anymore. Feel like having the strength to do what I want to do. However, the thought disappear when I woke up. (Tee)

Indirect observation has shown participant's regret. She expressed that she regretted for not learning things from her father in the past. She knew now that she had missed the opportunity to learn things from her father as he is no longer here. That has made her feel regret.

I am feeling regret that I did not learn things from my dad. My dad knew many things; I rather missed the opportunity to learn things from him. The appreciation was not there when he was around. (Indirect Observation)

The feeling of regret that i did not learn it from him.my dad is good in harmonica; I am regret that I did not learn it from him. (Indirect Observation)

I was regret that I did not learn many things from him, like harmonica and abacus. (Indirect Observation)

Data from the external source revealed that participants expressed their regret about what was not done. Sam felt regret for not treating his mother nicely. Kee regretted for not spending enough time with her mother. Chong expressed her regret in not learning important skills from her father when he was around.

Expressing guilt and regret that he did not treat his mom nicely. (Sam)

She was regret too as she had not spend good time with her mom. (Kee)

She is regret for not learning the skills from the parents when they are still alive. (Chong)

No Chance to Say Goodbye. One of the regrets for participants about actions not done was having no chance to say goodbye to the deceased. Fen settled this regret in the counselling room by saying goodbye to the late mother. For Kee, she was able to resolve her feeling of regret when she said goodbye to her mother. She wanted to do it for a very long time, just had no courage. After the encouragement from the counsellor, she was able to do it.

In the counselling session, I settled things, which was unsettled earlier. I say goodbye to my mom in the last counselling session. For the past one week, I was feeling ok. I am back to my normal life. (Fen)

I said goodbye to my mom that is the word I wish to say to her for very long. Counsellor encourages me to say it, and I did it. (Kee)

The word that I wish to say and I say it; I feel I fulfilled what I want to see. (Kee)

Data from the indirect observation showed that the participant expressed her regret to her father. She said goodbye to her parents and told her parents to carry on with their journey. She expressed she was sad when she said goodbye to them.

Talking about what happened before his death. He was not well, then she went to school, he passed away when he was in school. Although she said she talked about this many times and she laughed away, but it was the unfinished business after her dad passed away, sudden and no time to say good-bye. (Indirect Observation)

Saying goodbye to the parents. Dad and mom, you carry on with your journey, I will be taking good care of myself. (Indirect Observation)

Feeling sad when I say good-bye to them. (Indirect Observation)

Emotion. The next category in Regret Expressed is Emotion. Some emotions that caused regret were Not Given the Best, No Chance, especially to express love and guilt in the relationship. The different between regret and guilt was mentioned.

Fen felt her mother's love for her only after her mother's death. She realized that what she thought earlier of the mother not loving her was wrong. Han felt if she could show her love to her grandparents then she would be happier. She struggled to do it but just can't, and that makes her regret. Kee expressed that whenever she thought of the past, where she did not treat her mother well, she was feeling very sad.

Only after she left, I knew that she loved me, the feeling is warm, and to know that what I thought earlier was wrong. I only realised she actually loves me a lot, just that the way she loves me is very different. (Fen)

If I showed my love to them when they were still alive, then now I will be happier. However, I just cannot, I struggle until I almost cry but I still cannot do it. (Han)

Every time, when I think of this (I did not treat her well), I became emotional and started to cry. (Kee)

Tee released her guilt through crying in the counselling room. When she cried, she felt that all the guilt was released from her. She said crying allows her to forgive herself and know that she could let the guilt go. She followed by saying her regrets to her grandmother in the counselling room.

When I felt I had cried enough, and then I said what I wanted to say to my grandma, I expressed my guilt. (Tee)

When I cried I felt I released all the guilt in me, I feel it was so real that I came to her, and say many sorry. I felt like it was also crying out what I felt I cannot forgive myself all this while, why I did not treat her well when she was around. (Tee)

After crying, I felt I am able to let go totally. I know grandma heard it and she would not be angry with me. I know I can let go and forgive myself. (Tee)

Not Given the Best. Another form of regret emotionally is not having given the best for the deceased. Fen expressed her guilt on not giving her mother the best. After her mother's death, she felt that she had not treated her well. She realized later that her mother needed care too, and just because of her character; the family was distant from her.

There is a little like feeling regret that previously I treated her not well or thing that I did not do well. (Fen)

At time I asked myself, is it not enough what I did. (Starting to cry....) (Fen)

Only I realised that she too needed care. Previously, may be because of her character, the whole family were very distant from her. (Fen)

Indirect observation showed that participant regretted not making her father happy when he was around. She regretted too that she did not spent good time with her father.

She realised she was not able to give her father the best when he was around. In the past, she always regretted that the relationship between her father and her seemed to be very distant.

I had regret after he passed away, because I did not make him happy when he was around before his death. (Indirect Observation)

Regret was I did not spend good time with him during my teenage time. I later on understand a bit about teenage psychology, Know that those are part of attributes of teenager. Just a little regret that I was not able to give him the best. (Indirect Observation)

I used to be very regret about the time before he passed away when he was so distant from us, now it is not so bad. I wondered whether I would not be thinking of it at all one day. (Indirect Observation)

No Chance. Another form of regret emotionally is no chance to do what needed to be done. Fen regretted emotionally that she has no chance to tell her mother that she loves her. Although she kissed her mother, she did not verbally say it out. Pauline expressed her regret emotionally by saying life would be better if her mother was still around. Chong regretted emotionally as she wished her parents would have had the chance to see her graduated and achieving her goals in life.

I felt that although I have taking care of her all this while, but I have no chance to tell her I love her. Just before she passed away, I kissed her at her forehead. I was accompanying her in the hospital for a few days, other people asked me to go back and rest. Before I left, I kissed her at her forehead. I felt that was the first time I kissed her. I felt I loved her and wanting to tell her I love her, just that I did not tell her I love her. (Fen)

Life will be better if she is still around. (Pauline)

I was also regret that my parent have no chance to see us grow up, finished study and work.

I was regret after my high school and degree, how nice if my parents see me graduate. (Chong)

To express love. Fen's regret was that there was no more chance to express her love for her mother. She wanted to tell her mother that she is great before she passed away. However, it was too late and she had no chance to do so. She settled the unresolved feeling in the counselling by speaking.

At that time too, I quietly think that she is great in my heart. (Started to cry....)
I feel like saying that to her. Actually, I love her a lot. (Fen)

Earlier when I feel that she do not love me, I always have a thought to leave home when I am big. After I worked, my relationship with her is better. I am seeing things from her perspective. However, sometimes I still feel unhappy with her, when she was not around; my feel for her is even stronger. To understand her every thought and behaviours, and know she is a great mom. (Fen)

Guilt. Fen expressed her guilt with her mother after her death. She believed that a lot of past grief was the guilt, especially feeling that she has not done enough for her mother. She explained that guilt is like regret, for not treating her mother well or things that she did not do well. Fen has an explanation about the difference between regret and guilt. In regret that is nothing can be done to pay back or compensate. According to Fen, that is guilt feeling.

A lot of past grief was the guilt, and feel that I have not done enough when my mom was still around. (Fen)

There is a little like feeling regret that previously I treated her not well or thing that I did not do well. (Fen)

In regret there are not anything you could do to pay back, just feeling guilt. (Fen)

Relationship. Fen wanted very much to tell her mother about her love for her. In the early years when she felt her mother did not love her, she planned to leave home early. Although her relationship with her mother was getting better, she regretted why she was unhappy with her sometimes. After the death of her mother, Fen started to understand her mother better. Emotionally, there is still some guilt towards what happened in the past.

At that time too, I quietly think that she is great in my heart. (Started to cry....)
I feel like saying that to her. Actually, I love her a lot

Earlier when I feel that she do not love me, I always have a thought to leave home when I am big. After I worked, my relationship with her is better. I am seeing things from her perspective. But sometimes I still feel unhappy with her, when she was not around; my feel for her is even stronger. To understand her every thought and behaviours, and know she is a great mom. (Fen)

Anger towards Others. The next category in Regret Expressed is Anger towards Others. In grief, the regret is not only towards the deceased where there is no more chance to do something for them, it is also on the anger expressed on others when one is in grief. Kee noticed that when she was angry with her late mother, she started to blame others, too. Sam expressed he was angry towards his family when he was in grief; his anger affected his relationship with his mother and brother.

When I feel sorry towards my mom, first, I felt sad, and then later I started to blame others. (Kee)

I feel guilty when I was angry with my family. My anger affects my relationship with family. (Sam)

Self-Forgiveness. The next category in Regret Expressed is Self-Forgiveness. Two participants expressed that they were able to forgive themselves after their regret towards the deceased was expressed. Tee said the counsellor assured her and that lead her to think that she can forgive herself. She realized that things had happened long ago and she should be forgiving herself. Kee mentioned that she was not able to forgive herself last time, but now after the emotional released, she is able to forgive herself.

After I was assured by the counsellor, I felt I can forgive myself. I knew things happened long ago and it is impossible to change what happened in the past, then I should let go and forgive myself. I felt I do not bother how others look at me so much. (Tee)

The past regret there is no chance to repay, at least now try not to repeat. Last time I cannot forgive myself, now after the emotion released, I am less guilty and feeling more relax. (Kee)

No Regret. Among all the participants, there is only one participant who expressed no regret after the death of the loved one. This is a negative case in this study. Soo thinks he has no regret as he had made a choice in the past to care for his parents. He made sacrifices and put the parents first in his choice of work. Cognitively he was prepared and believed that there is no use to regret, as the decision was made based on much consideration.

I have no regret; I have given the best for my parent. In my plan, I had made sacrifices and put them first. Then in my mind, I have no regret later on. (Soo)

No regret. What is the used of regret, you have made up your mind. it was a decision that was made after much consideration, although it was a wrong decision made. (Soo)

The discussion above focused on the theme of Regret Expressed in Resolving the Unfinished. Each subtheme was discussed with the support of the narratives from participants.

Yearning Released

Yearning Released is the third theme for Resolving the Unfinished. The yearning was released emotionally, bodily, and cognitively. The meaning of tears was explored for 2 participants.

Han in her drawing expressed her yearning for her grandparents. She said it is complete now as the yearning was released.

The yearning for the loss, the one that I loved. Now it is complete. (Han)
In Appendix P, 7a provides a visual representation of Han's expression about yearning, with the Chinese word.

Soo expressed his yearning for his mother, and he owned the part of him which he was trying to detach. Fen expressed after the emotion released, her yearning was not so strong anymore.

He finally expressed his yearning for his mom, owning back that part of the emotion. (Soo/external)

Yes, the yearning is getting less. The emotions is no more so intense, the yearning or the complaint is getting less. I was thinking, how great, it was because I had unresolved things earlier. (Fen)

Pauline was not aware that she had so much yearning toward her mother. After the counselling sessions, her yearning was not so strong. When she left the counselling room, she felt the yearning was softer. It left her and stayed in the counselling room.

I never know that there is going to have so much in me until I discover it in the counselling session. (Pauline)

After the cry, the following counselling session my yearning was not so strong, it reduce to very little. (Pauline)

When I left the counselling room, my yearning for my mom is like also left in the counselling room. (Pauline)

After I came out from counselling room, is like the yearning is soften, it never follow me anymore. (Pauline)

After I finished counselling session, the yearning feeling did not follow me. When I walked out the counselling room, I was overjoying. (Pauline)

Emotionally. The yearning was released emotionally. Tears during the counselling session had special meaning. Pauline felt that her tears during the counselling session were a form of yearning for her late mother. She wished to see her mother come back again.

The tears during counselling session was different from tears while I was lecture by the principal. I realised that in this tears was actually yearning for my mom. (Pauline)

I wish my mom will come back. (Pauline)

Chong was embracing her father emotionally during the counselling session. She wanted to hug and kiss him, to express her love for the father. She used a symbol to represent herself; it was a symbol of a child.

I feel like I can hug him and kiss him, to express my love for him. (Chong)

I was symbolically represented by the children, the children who are loved by the parents. (Unconsciously she was embracing the love of the parents again) (Chong)

Bodily. The yearning was uncontrollable and came unpredicted for participants. After the crying, the yearning was released bodily in the counselling sessions. Tee's yearning for her grandmother was released; she illustrated it as pouring out from her in counselling session. Pauline had the experience of uncontrollable emotion too when she talked about her childhood, the yearning for her mother was rooted deep bodily in her.

When I was asked about my grandma, my yearning for grandma and guilt towards what I did to her poured out during the counselling session. (Tee)

The counselling started with recalling my childhood memory. There were the happy moments during my early years. Later on when I talked about my mom, I started to feel sad and cried very badly. I missed her so much, yearning to see her again. (Pauline)

When the counsellor asked, what is your impression about your mom? I suddenly felt very sad and missed her a lot. I cried very badly. It was during the questioning time it triggered all my emotion about my mom. (Pauline)

In indirect observation, participant was not sure she cried so much. She admitted that her emotion was uncontrollable; it was the yearning for the parents when she talked about the past.

Trying to wipe off tears. There is no word to describe how I feel. I was not sure why I cried so badly. (Bodily memory) (Indirect Observation)

Trying to explore in the past, feel like revisit the loss. Today my reaction was unexpected. May be during the session my emotion was touched (Indirect Observation)

Released bodily. In the counselling session, yearning was released after the crying. Pauline felt her burden was released after crying. Han expressed she was happy after the counselling session where her yearning for the grandparents was released.

After the cry in counselling room, I felt that my burden was released. (Pauline)

In counselling session, I discovered something. The last week, after that I felt so happy, it was as if the burden is lighter now. My heart is lighter now. (Han)

Cognitively. The yearning was released cognitively for some participants. Yong expressed that she was connected back to her mother, and she created an image of her mother in her mind. Chong explained that she had little sadness; cognitively she was able to accept but not emotionally. Sam explained that he missed his father a lot. Cognitively he thinks that he was able to connect and remembered his father.

It was something I wish, to be connected with my mom. In addition, I allow myself to create that image in my mind. (Then the feeling came) (Yong)

The little feeling of sadness or regret may be it is something which I accepted cognitively but not hundred per cent emotionally. (It was the bodily memory) (Chong)

Missed him a lot. Knowing that life is so different without him, his role is something that no one else could replace. This emotion was dealt with in the counselling (Sam)

Cognitively I was able to understand grief, but emotionally I was not able to connect with it. (Sam)

Yong was trying to visualise her mother and keeping her mother in her mind. She was not sure whether it is from her heart or mind.

In the session, I was trying to visualise my mom. I am not sure whether it is from the mind or from my heart. (Yong)

Meaning of tears. The meaning of tears was explored in yearning for some participants. Chong was curious to find out the meaning of tears for her when talking about grief. She concluded that her tears may be representing the efforts she made and experience from the past that make her who she is today. Pauline was not sure at first the meaning of her tears in the counselling room but she found out that it was the yearning for her mother.

I had spoken about this many times cognitively, is like until nothing is new. But today I cried uncontrolled, I wondered what is the meaning behind the tears. (Chong)

When I feel like crying, I think my tears representing the experience and effort I put in in the past to make it who am I now. (Chong)

I do not know why I kept crying, may be my wound were triggered again. (Pauline)

The meaning of tears, it is the yearning. (Pauline)

The discussion above focused on the theme of Yearning Released in Resolving the Unfinished. Each subtheme was discussed with support of the narratives from participants.

What Happened in Counselling?

Although it was not the objective of this study to find out the effectiveness of grief counselling, most participants expressed that they had benefited from counselling. The discussion is divided under the categories of counsellor's journeying, the platform for change, and counsellor's own grief. A negative case of unreadiness to disclose and incompleteness in the therapy is included in this section.

Counsellor's Journeying. The role of counsellor was highlighted in this study.

The participants concluded the importance of having the counsellor journeying together in this grief journey. The few important characteristics of the counsellor mentioned were the Presence, Acceptance, Trust, Questions Asked, and Awareness. Chong expressed her gratitude towards the counsellor. Fen indicated the importance of someone journeying together.

Please convey my thankfulness to... (My therapist) for journeying with me. I want to thank you also for given me the chance to explore. (Chong)

Previously I used my own brain to analysed, it cannot. Moreover, I am a counsellor. Why am I so sad, I doubt myself? Actually, it was very simple. You just need to cry. To process it. In counselling there was someone journeying together. (Fen)

Presence. The presence of the counsellor was the first important attribute to the participants. Han believed it was the presence of the counsellor that allowed the transfer of the energy and she became happy after that. Pauline expressed that the counsellor helped her bring out the problem that affected her.

When there is someone with you in the counselling. It is the time when emotion transferal happened. The emotion is transfer and becoming happy again. (Han)

I felt released emotionally. The counsellor was great, she was able to help me bring out the emotion, and then bring out the problem that affected me. I am feeling very grateful and satisfied after that. Through the session, my problem was solved. (Pauline)

Tee explained that the counsellor's help allowed her to handle everything by herself. The counsellor accompanying and giving encouragement caused her to be confident towards self and know she could do it. After the process, she knew she could do it on her own if she would face hard emotions in life again.

In counselling I was help to resolved many things, the counsellor is accompanying. After that I realised most of it I did it myself with the help of counsellor, then I became confidence and know that I can handle and face it. (Tee)

Previously I cried alone at home, I felt fearful and afraid something no right with me, I am alone. When in counselling session, I was not afraid, I knew after I cried will be very healthy, it is ok to cry. (Tee)

Initially the counsellor gave the confident, she assured and encouraged me, and I know I can do it. Most of the thing the counsellor asked me to do it on my own, then only she validated, I realised it was my own effort and I can do it. At the end, I feel the confident come from within. (The different between confident and esteem, confidence-based on achievement, esteem-based on who you are) (Tee)

Acceptance. The second attribute of the counsellor that allowed the resolving of the unfinished emotion is their acceptance. Han explained the difference between the counsellor and another was in the counsellor accepting her emotion. Chong believed that the counsellor's non-judgmental attitude caused the feeling of acceptance. She said that gave a lot of space to her in talking about her unresolved emotion.

The difference between the counsellor and other people is counsellor validate and accept your emotion. However, others denied your emotion. (Han)

Something that make the counselling session different is that counsellor normally is non-judgemental, it accept you as you are and you are given space to talk. Whereas when you are outside, you know some people will not fully accept what you said. Then you will screen through first before you said. (Chong)

Tee experienced the space given to her to cry. When the counsellor asked her something, although she was speechless, she did not hurry her but waited for her patiently. After that, she felt satisfied after the cry. The assurance given by the counsellor had strengthened her confidence.

I was given time and space to cry. The counsellor asked me something, I was speechless. She did not hurry me, just waited for me patiently. I cried for very long, I felt satisfied. I knew I was given the time to cry. When you cried outside, people normally ask you do not cry. (Tee)

What the counsellor said given a lot of assurance. I then know I was not as bad as how I used to think of myself, it was a great encouragement for me. (Tee)

Trust. The third attribute of the counsellor is trust. Kee started to disclose as invited by the counsellor although it was hard at first. As she continued to talk, she started to feel good. She was not sure at first of what the counsellor said but realized it is true. Fen thinks it is important to be willing to disclose in the counselling process.

When I was asked to talk, I started to do so although it was quite hard. Then the more I talked the more I feel ok. (Kee)

After emotion released, my heart is not so tense. There were time when I was confused, regarding the new knowledge that I gain from the counselling session, after that I realised it is true. (Kee)

There is another thing important in counselling, which is willing to disclosed. If I never open my heart and accept other people to come in., it will not happen. (Fen)

Tee knew the counsellor was there to help her, thus she tried her best to answer.

She thought it was the trust toward the counsellor that caused her to disclose. In doing so, she found her own voice. She was more aware of how she felt inside.

I know the counsellor is there to help me, so I try my best to answer. I think it is the trust enables me to disclose. (Tee)

In counselling, the emotion released enables me to find my own voice. I am sure of how I felt inside and my standing. (Tee)

I know how to find the path myself rather than being told or given. (Tee)

I trusted that my energy, confidence and courage increased after each session. (Tee)

Questions asked. The fourth attribute of the counsellor was the questions asked.

Participants were grateful for the counsellor asking the questions that allowed them to think. Fen explained when she tried to answer the questions, it helped in her own reflection. Chong expressed that it was good to have someone different, a person to question and lead you to places you need to go. Tee said when counsellor asked questions, it helped her to understand her inner emotion.

I was very thankful to counselling, I got support and see things which I never see before. (Fen)

Because counsellor asked a lot of question, when I try to answer those question, it help me in my own reflection. Through understand my own emotions. I went back to think some time. In my feeling, it helps me and guides. (Fen)

The good things about having someone different for you are that they will ask you question that lead you to the place you need to go. Something the counsellor asked about my mother... (Chong)

In counselling, when someone is there to ask question and listen, showing concern, this enable me to understand my inner emotion better, I started to understand why I have certain reaction within me.(Tee)

Awareness. The fifth attribute of the counsellor was awareness. The counselling process brings in new awareness for the participants. Pauline was aware that the grief which she thought she had let go was still in her. It was like a bomb in her heart. Chong believed that the counselling had brought her new awareness about the image of her father in her life.

The counselling session was very good. It helps me to realise that I thought I had let go, but it was still in my heart. I was never aware the grief was still in me. even last year, I thought everything was ok, I had overcome the difficulties of grief. I had accepted and let go of my mom' death. But actually it was a bomb in my heart. (Pauline)

It helps me to be aware of the impact of my dad image on me. (Chong)

Fen explained her experience in the counselling room. She realized that she needed to explore the reason for her sadness. Previously, she was sad and did not know why. Counselling helped her to know that she was holding too tight. She was challenged to let go, then realized that she could let go. The process brought in new awareness.

I need to accept that I am very sad during that time. Then I need to explore what are the reasons for that sadness. This is something I learnt from the counselling session. Then only I realised that I need to see grief that way. It was helpful for me. Last time I just allow sadness, everyday sorrow and myself to feel sad and depressed. Even nothing happened; you will feel so sad and cry. (Fen)

In counselling, it helps me to see my holding on too tight. It showed me that I holding to it too tight, I was aware through counselling session. I was painful because of holding too tight. When my hand grasps so tight, it was me who suffered. (Fen)

It was during the counselling session I was asked whether I could learn to let go, then I was able to accept my emotion, then I realised that I have no choice but to let go. If I chose not to let go, I will be very painful. When you are painful, you have no choice but to let go. Then I realised that my pain disappear when I let go. I was aware that I actually could let go. Although I can't let go of it fully, but my heart could be open again. (Fen)

Kee believed there is new awareness gained through counselling sessions. She came to know why her emotion changed very fast. Initially, she did not fully believe what the counsellor said. However, after counselling, she was able to agree that her unresolved emotion was the cause of her uncontrollable emotion.

There was new awareness gained through the counselling session, regarding why my emotions changes fast, sometimes up and sometimes down. (Kee)

First, I was confused about what the counsellor say, now after counselling, I only agreed that my suppressed emotion was the root of my uncontrollable emotion. (Kee)

This is a soothing colour. The symbol may represent the new awareness about her and emotion. To realised that her pent up emotion was the factor causing her uncontrollable emotion. (Kee)

Platform for Change. Counselling provided a platform for participants to talk about their grief. The few attributes that were highlighted were Space, Atmosphere, and Solace. Chong expressed that counselling had provided her a platform to talk about her grief. Sam agreed it is very important when there is someone there for you. He thinks that the counselling journey was very useful, as it provided opportunity for him to process his unresolved emotion.

I think to have a counselling session, as a platform for me to talk about my parents was great... especially you have someone to journey together. It is very different from I talked about them outside. (Chong)

It was very important that there were someone there for you, to accompany you in processing the emotion. If we were left alone, we would not have the time and opportunity to do so. (Sam)

The counselling journey is helpful. It allows me to process my unfinished emotion toward my dad. When there is someone accompanies you in the journey, you feel that you are able to face it. (Sam)

Space. The first characteristic of the platform is space. Chong explained that the counsellor had given her space to talk about herself. Sam believed that in order for the emotional release to occur, there is a need for a place, in which you feel comfortable, trusting, and secure.

The first time (blue) where I was sorrow and down in my own grief. Then the therapist (light blue) given me the space and trust to explore myself. (Chong)

The light blue representing the space and trust given by the counsellor for me to explore myself. (Chong)

In order for the emotional released, there is a need for a place which you feel comfortable, and trusting, feeling secure in bringing out the inside emotion. (Sam)

Atmosphere. Fen explained that the counselling process is like the sun, making her happy and healthy. Tee explained when she cried alone, she used to be very fearful. The atmosphere in the counselling room is very different, there is no worry. Although it was hard to start talking initially, the atmosphere make it easy to continue.

The sun representing the counselling process, just like the sun, makes me healthy and happy. I cried and talked about it, I became happy and healthy (Fen)

If you are crying alone, you will be very fearful. But the atmosphere in the counselling room is very ok, you will not feel worry (Tee)

It was hard initially to talked, but after I started talking, it was easy to continue. (Kee)

Solace. Everyone needed a place to express emotions. In grief, solace is the space given to the self to process grief. Han expressed that she needed a place for her to be sad and not interrupted. Tee explained that in the counselling process, she cried and talked about her grief, as she knew it is healthy for her to do so.

I preferred there is a place for me to be sad, and not interrupted. (Han)

During the process of counselling, I cried and talked about what was buried inside me, I felt it is a healthy process, it make me happy, just like the sun, make me healthy and happy.(Tee)

Pauline expressed that after crying, her yearning for her mother was left in the counselling room. After she came out from the counselling room, her heart was softer and the yearning did not follow her anymore.

The crying in the counselling room and outside are very different. (Pauline)

When I left the counselling room, my yearning for my mom is like also left in the counselling room (stop) (Pauline)

After I came out from counselling room, is as if the yearning is soften, it never follow me anymore. (Pauline)

Yong's experience was that in the counselling room, the space to be herself was given. During the counselling session, she felt her mother's love again and felt accepted.

My need was to be allowed to be myself, no need to handle things around me. Just be myself. (Yong)

During the counselling session, I felt her love, it was a good feeling, I felt loved and accepted. (Yong)

Chong explained she was able to feel quiet inside after she disclosed herself. She knew she was given space to talk freely. She experienced the feeling of peace, quietness, and softness.

The colour becoming softer. I was able to feel safe and disclosed myself. I was feeling peaceful, softer and quiet inside. (Chong)
And I know that I am given the space to talk about what I want to say, then you are able to release freely what you want to say inside. There was trust between us that enable me to talk freely. (Chong)

This shows the feeling of softness and peaceful and quietness. During the counselling process, I experienced the peaceful, quietness and softness. I was able to feel safe enough to release whatever I need to release inside. (Chong)

Counsellor's Own Grief. A participant expressed that processing own's grief is very important for the counsellor. Yong is involved in a helping profession and she expects others to resolve their own grief before they could help others. She said it is out of love and concern. She believed that counsellors need to be aware of their own projections and everyone should walk through their grief journey.

I do expect people resolved their own grief. If they don't I felt disappointed. It is like concern and love. (Yong)

Processing own grief is very important, especially for those in helping profession. (Yong)

Counsellor need to be aware of own projection, because we walk the grief journey, we believe that everyone must walk through their grief journey. (Yong)

Negative Case. All the participants were ready for the disclosure except one. The participant who was having a different experience is included for the discussion of a negative case. There are two characteristic in this negative case, which are Unreadiness and Incompleteness.

Unreadiness. The participant expressed his unreadiness to disclose. He was worried because he was not fully prepared. He was cautious of where the process would lead him,

I was a bit of worry because I was not fully prepared. I am very cautious of how the process leads me. (Sam)

Incompleteness. The same participant commented that the process is not complete after the counselling session. He asked himself how much he gained from the counselling. He was sure of feeling lighter after that, just that the released of the emotion might be a little disturbing. He knew the grief journey was a process.

When I left the place I asked myself, how much do I gain from this? I definitely was feeling lighter. Of course, there is the other side of it, that the released emotion might disturb me a bit. (Sam)

The unfinished emotion may not be easy. However, I am ok; I knew it is a process. What I know cognitively and experiencing are different. Moreover, I know what I am experiencing will gain much more in-depth compare to what I know cognitively. (Sam)

In the theme of Resolving the Unfinished, the three main themes were discussed and supported with participant's narratives. The three themes were divided in to subthemes and further illustrated with participants narratives.

Rediscovering Self

The three main themes in Rediscovering Self are Individuation, Spirituality, and Wholeness. In grief, the counselling process enables the finding of meaning. The three themes in Revisiting Grief are replaced by the three themes in Rediscovering Self, Melancholia with Wholeness, Attachment with Individuation and Loss with Spirituality.

Pauline believed it was a blessing for her to go through this journey of grief and counselling. She said through the process, she understands herself better. Soo expressed he is searching for the real meaning of self. He knew that there is no perfection in life, and he is learning to adjust.

I feel like it is a blessing through this journey, because of this I understand myself more. (Pauline)

There is no perfection in life. I am learning how to adjust, so that my perfection will not cause too much difficulty. I am searching for the real meaning of self. (Soo)

Tee appreciates the grief journey as a growing process for her. She felt it was like she attended a class in the counselling session. The lessons she learned from the class are unforgettable. She is telling herself to see things from a different perspective now.

This is really a growing process; normally people do not like to listen to other. However, in my grief counselling session, I felt like I had attended a class, and the lesson which I learnt from the class is unforgettable. (Tee)

In grief, I learn there is emotion, how bad if this emotion is not released. Moreover, how different if the emotion is removed. Now it is as if I am ready to face the battle, fully equip and armoured. (Tee)

After I gone through the grief, now I felt when I face the same things, I am telling myself to see things from another perspective. (Tee)

When Tee's emotions cleared, she sought to know the unmet needs behind her prior uncontrollable acts. She realised she had walked through the grief journey after the interview. She knew the path in front of her is broad, she thinks it is a great journey in discovering self.

Now after all the emotion were clear, I am seeking to find out what were my needs behind my uncontrollable act previously (trying to run from grandma love). (Tee)

Before this, I thought I don't have much feeling about grief. After all this interviews, I realised I had walked the grief journey, and find the sunshine and love again. I felt that the path in front of me is broad and felt that I am equip for the battle in future. From unresolved emotion and grief until discovering the love within me is a great journey. (Tee)

Individuation

The first theme for Rediscovering Self is Individuation. There are four subthemes in this theme, which are Integration, Self, Ego Settled and Experience. Self-care and a case of feeling Complicated are discussed.

Individuation happened when participants were able to take their own stand, being an individual again in the relationship. Tee discovered that after her unresolved grief settled, she was able to understand herself better. She did not take other's remarks too seriously, but was able to think and take own stand. She no longer needed a lot of assurance from others.

Since the grief counselling session, I feel I understand myself better. Not to take other's remark seriously. I used to be low self-esteem, I need other to assured me and I hurt easily. Now I feel what is most importantly is how you view yourself. (Tee)

Previously I was trying to avoid thinking of my grandma. But now I started to think further about my relationship with my grandmother, why did I acted that way? (Tee)

Kee is feeling happier being herself. She is able to pursue what she wants in life now. She is illustrating a carefree and happy scenario as in a hammock.

It is very carefree, lying in the hammock. It is also happy and smiling away. Be courageous to pursue what I want in life. (Kee)

Indirect observation shows that the participant is pondering about why human beings are easily affected by the past. The process of Individuation allows the individual to be able to act on their own and not be influenced by others.

I think it is normal as everyone is influenced by the past. (That is why individuation is difficult; the unconscious needed to be integrated, too strong cognitively is hard to integrate). (Indirect Observation)

Integration. The first subtheme for individuation is integration. In integration, there are the integration of opposites, and of mind, body, and soul. Participants expressed their experience in integration. Han expressed that it is the integration of two different part of her. Chong expressed her desire to be integrated in order to be more congruent.

There is integration between the two different parts of her. (Han)

Cognitively I accept when I am not perfect, but emotionally I find it hard to accept if there is imperfection. (There is a gap between cognition and emotion) I still need to tune myself, to be congruent. (Chong)

Opposites. Integration is about the meeting of the opposites. Kee expressed that we need to see the two sides of things. She thinks that the balancing in life is important. Sam found that after integration, he is able to accept changes more easily.

We need to see the two sides of things, good and bad. (Kee)

I see the important of being balance in life. Even whatever good things, if too much, will cause bad effects. We need to see the two sides of things, good and bad. (Kee)

I feel I am now softer, and easier to accept change in life. (Sam)

Mind, Body, and Soul. Integration happened in mind, body, and soul. The few discussions below explain further about the integration. Participants talked about their integration in emotion, mind, and their feeling of smooth or congruence. Tee expressed that if she is able to listen to her inner voice, she will be able to handle her emotion. Sam was experiencing his mixed feelings towards his father in the counselling session, and he is more aware of his emotion now.

When we do not understand our self that is why we are not able to understand our emotion. Now I have a new idea, I know that if I listen to my own emotion and inner voice, I would be able to handle my emotion. (Tee)

The part of me feeling real was regarding my relationship with my dad, it was a mixture type of feeling, I was feeling sad and experience the loss and its reaction during the session.(The integrate of mind, body and emotion.) (Sam)

In my life, I am now more aware of my emotion. (Sam)

Emotion. The integration of emotions is part of the individuation process. Soo was able to express his yearning for his mother. Sam found that his emotions were released in the counselling process. He was able to connect to his emotions, which helps him to think deeper about life.

He finally expressed his yearning for his mom, owning back that part of the emotion. (Soo)

In counselling, my emotion was released and then I process my emotion, this enable me to connect to that part of me. This allow me to think deeper about life, existential meaning of life. (Sam)

Mind. The integration of mind in understanding our emotions and ourselves. It is an important process in individuation. Cognition can be integrated with the emotions and body.

I learn that in every difficulty, we must look at it from different perspective. (Kee)

Smooth. The integration allowed a person to feel congruent. The feeling of congruence is the same as feeling smooth.

When I feel congruent, I could feel the flow, it is very smooth. (Yong)

The above discussion described the first theme of individuation, which is Integration. The subthemes are discussed with the support of narratives from participants.

Self. The second subtheme for Individuation is Self. Individuation is about the discovering and manifestation of self in life. Authentic Self is about finding the origin Self. Esteem is strengthening when the Self is strengthened.

Han explained that to choose to face grief is a better choice; you will not feel so sad after that. Yong expressed that if one has love, she is not afraid of rejection. She could be truthful to herself. The love she has had encouraged her to pursue her dream.

To choose to face the grief and process it is actually for own good. You will not feel so sad after that. (Han)

When one has love, she or he is not afraid of rejection.
This love enable me courage to pursue my dream. Lately I just resigned from a very secure job. (Yong)

Chong expressed that she lost herself in grief. Now she is gaining back herself again. She used to be thrifty due to her poor background. She thinks that her mood is always influenced by her experience in life. She thinks that everyone was influenced by the past, and she wished to be less influenced by her past and live a truthful life.

To think further, I wish now to be back to the youthful me. In a way I realised now, I loss myself when I loses my parents. Now to go back to the youth, I am like gain back my real self

I used to be very thrifty. I will think through whenever I buy things, very careful. This was influenced by my past poor living experience. Now I feel I am still very much having this habit, so although I want to change to be carefree and not cautious. my mood is always cautious. This is the part of old self that I have, may be inherited. (The collective unconscious self) (Chong)

I wish to live a life truthful by myself and not border about how others look at you and what kind of circumstances in life. (Chong)

Everyone was influenced by the past, unless when one loses the memory. I am not different, sometime the past influence me, but I do wish that I could be less influence by the past.

My husband is more cheerful and playful. I wish I could learn from him, not too serious like last time. He constantly remind me of learning to be more optimistic, last time I was not aware may be because I was full of my own struggle. (Chong)

Authentic Self. In the individuation process, one of the tasks is to live up to the authentic self. Yong explained that the journey in grief counselling is a very true and honest process for her. Kee realised she needs to take charge and speak how she feels in her working environment. Fen is happy and contented, not threatened by finding a life partner as she ages.

It is a process very true, very honest to me. It is a congruent process. (Yong)

In my work, I was struggle with some issues. Finally, I said it out. I feel much better after that. I see that I need to take charge and say it out. (Kee)

She is happy and contended right now, not threaten by finding a life partner as age approaching. (Fen)

In the indirect observation the participant expressed her wishes to live a simple and authentic life, carefree and not to take things too seriously. She treasured her younger time, where she was free and carefree. She realised that taking things too seriously does not make her happy.

Now I wish to live a simple and authentic live, carefree and do not take things too seriously. This is also my goal in learning. (Indirect Observation)

I wish I would be like my younger time, free and carefree. Now I am working too hard, too serious and think too much. To go back to the past personality will make me happier. (Wish to be differentiated and individuation) (Indirect Observation)

Tee said that she had gained greater courage to face the past. Counselling helped her see clearly her love for her grandmother. She was once confused about who she really was. After the counselling sessions, she knew she was not the way they described her, she loves her grandmother. She found her own voice after the emotion was cleared. She found her own stand even when there were a lot of voices telling her what to do.

From the counselling session, I gain greater courage to face the past, I told my dad I am going. (Tee)

Counselling helps me to see clearly my love for grandma. My dad used to say, you are not grateful, people love you so much. After some time, I was confused of who I am, I thought I was like what they say. In counselling, I found that I was not like how they described me, I loved my grandma. (Tee)

This helps me in my work, lately I felt I have my own voice telling me what to do, when other disagreed with me, I just tell myself, if you are sure of your stand, doesn't matter what others say. (Tee)

Esteem. In individuation, the participant's esteem is strengthened. Fen explained that every time after a fall a person becomes stronger. She gains extra strength and courage, and is more self-assured. She knew she would be able to overcome the sadness despite how long it takes. She thinks that her esteem is higher and more optimistic now. She believed that when she is connecting to the relationship, she is connecting to the source of love that promotes good self-esteem.

I felt that every time you fall and every time after grief, I became stronger. It gives extra courage, it assured my own self. This time I overcome it again. Despite of how long the time I take, I am able to crawl over this sadness again. I can face it actually. (Fen)

When you connect to the relationship, you connect to the source of love that promotes good self-esteem. (Fen)

When I am optimistic, my esteem is higher. (Fen)

Tee believed the grief counselling was the best gift she had given herself, to be able to see things from a new perspective. She told herself, she is great. There is a voice inside her telling her not to care about how others look at you as long as you know what you are doing. She said initially the counsellor encouraged and assured her and gave her the confidence. Then she realised she could do it on her own. She discovered the confidence was from inside. She disclosed that she used to be low in self-image. She thought that she was useless. Now she knows she is valuable and loved.

This is the gift I given to myself. I want to see myself from a new perspective, to see the value in me. I told myself you are great, keep it up. (Tee)

This work is in me now. Now when I am confused, I noticed there is a voice in me says, doesn't matter how other look at you, as long as you know what you are doing. (Tee)

Initially the confident was given by the counsellor, she assured and encouraged me, and I know I can do it. Most of the thing the counsellor asked me to do it on my own, the only she validated, I realised it was my own effort and I can do it. At the end, I feel the confident come from within. (The different between confident

and esteem, confidence-based on achievement, esteem-based on who you are)
(Tee)

I use to think that I am worthless, low self-image; I always associate myself with black. Now, I learned to love myself, I know I am valuable and loved. (Tee)

Sam described that when he felt love, he knew he was a blessed child. That makes him feel valued and protected. Followed by that, he is feeling more energetic. His esteem has increased. Yong now firmly believes in her mother's love for her. Chong said she will not be bothered by how others look at her.

I feel I am loved, I am a blessed child. When I feel love and blessed, I am feeling that I am protected and value.

I feel like I am more energetic now, and that my esteem has increased. (Sam)

Previously I was not sure of my mom love for me. Now I am hundred percent sure of her love. In the past, my sister used to tell me that my mom loved me the most, but I did not believe. (Yong)

I wish to live a life truthful by myself and not bother about how others look at you and what kind of circumstances in life. (Chong)

The above discussion described the third theme of individuation, which is Self.

The subthemes, Authentic Self and Esteem are discussed with the support of narratives from participants.

Ego Settled. The third subtheme for Individuation is Ego Settled. In grief, the ego is trying to detach from the loss object, until the ego is reattached, then ego is settled. Fen believed that many struggles in life are caused by self. She said it was the self-holding too tight and wanting the pain. The pain is self-given. Han said she is not so much concerned with how others look at her. Pauline stated her wound caused by ex-boss is not so bad now.

Many struggles were caused by the self, not able to be open handed. However, when one holds on too strongly, at the end realised that it was my own self-holding and wanting the pain and it was not given by someone. I discovered others do not give the pain, despite of how painful the experience is, self-given. Keep on entangle with the thought and causing a lot of pain. I asked myself why must I holding on so tight. (Fen)

She is settled in her grieving process, the ego is settled. (Fen)

I feel a lot happier now. There were many changes; I am not so much concern with what other look at me. (Han)

The wound caused by my ex-boss, now it is lighter too, I learn not to take thing too seriously. (Pauline)

Ego Reattached. In individuation, self is strengthening when Ego is settled and reattached. The indirect observation had shown that the participant had reattached to her husband as a base for a sense of security. She experienced the unconditional love from her father. After her father's death, she was reattached to her brother. In the counselling sessions, she discovered her husband was the one giving her unconditional love and acceptance. The husband was the reattached figure for her ego.

My life before my mom passed away, I was free and carefree. I will go wherever I want to go, very happy life. (Emotionally she was connecting back to her past and remembering with joy.) (Indirect Observation)

My father and brother used to be my base for security. Now although my dad is not around. I feel I am secure, may be my husband had given me the sense of security in the relationship. I can feel the bonding between my parent and me although physically they are not here. (Indirect Observation)

The love, which is so complete and unconditional, was from my dad and brother before this. Later on, not later on, just now in this session I realised that my husband was the one that giving me the unconditional love and assurance. (Indirect Observation)

The above discussion described the third theme of individuation, which is Ego Settled. The subtheme Ego Reattached is discussed with the support of narratives from participants.

Experience. Experience is important in the process of individuation. Tee expressed the experience in grief counselling as something you will learn by learning and resolving it. She is not afraid of grief anymore; she will be at another level of learning if it comes. She is just a little worried about the kind of things that might make her sad. Yong believed the tears would wash away our grief and cleanse it.

It is like an experience that you could learn only by doing and resolving it. Just like when you knocked your head, you will learn. In grief, I learn there is emotion, how bad if this emotion is not released. Moreover, how different if the emotion is

removed. Now it is like I am ready to face the battle, fully equip and armoured. (Tee)

It will be another level of learning. I am not afraid of the grief process, just may be a bit worried about what kind of things that make me sad. I am now ok with what kind of challenges that might come with grief. (Tee)

Death and sickness is part of life and everyone will face it in one upon life. I like tears, tears is to cleanse and washes away our grief. (Yong)

Purpose of the experience. Chong believed her experience in grief came with a purpose for her. After the experience in counselling, she is experiencing new energy. She thinks that when we accept grief as part of life, the experience will be an opportunity for learning.

On the experience I had for my parents; I think it is also an experience for me to learn in this life journey. I knew they came to my life with a purpose, and left me at the age I were, there is a purpose in my life. Alternatively, even when I appeared in front of other, there is a purpose. (Chong)

After the experience of grief counselling, it brings me some new energy. (Chong)

Green is the colour of the nature. Death is also an experience of existence, grief come when we are not able to accept it as part of the circle of life. When we accept it that is the journey of life. (Chong)

Black is the colour of strive for the best in life. There were many experience in life journey, I considered it as opportunity of learning and strive for the best to attempt to it. (Chong)

Fen explained the meaning of letting go. It does not mean not being concerned anymore, rather it is the letting go of self and knowing the truth. After she has gone through the experience in grief, only then will she be able to let go totally. In grief, everything starts from the first time, as it is the start of learning. She said the first experience may not be doing enough, so she needed to learn what she needs to do, so that she will not regret.

Let go does not mean we are not concern anymore, but it is more on let go of self and knowing that that is the truth. That feeling make me feel good. Many people said that they know that and want to let go, but is the let go whether true? I feel it is not. After I gone through all this experience myself, I am really learning to let go. (Fen)

At least I know how to handle now. The first time were new, everything need to learn. (Fen)

There are many things to learn in grief. However, everything start from the first time, it is the starting of learning.

The first experience is that I have not done enough, so I need to learn to do what I need to do, so that I will not be regret. (Fen)

The above discussion described the forth theme of individuation, which is Experience. The subthemes are discussed with the support of narratives from participants.

Self-Care. Few participants talked about the importance of self-care in their lives. A participant seriously wanted to achieve higher levels in life. Pursuing wholeness was always his goal in life. The external source of data showed participants expressed their concern in having good self-care. For Fen, she is happy with who she is now and taking good care of herself. She is not worried about finding a life partner. Kee is developing better self-care. Sam is gaining more control of himself and developing good self-care.

She is happy and contended right now, not threaten by finding a life partner as age approaching. (Eternal/Fen)

She is developing better self-care. (External/Kee)

He is more in control of his own emotion and able to develop good self-care. (External/Sam)

After releasing her emotion, she is feeling bright and seeing hope again in life. (External/Chong)

To have good self-care, means taking care of heart and body, according to Yong. Tee expressed she is prepared for the challenge in life, fully equipped and armoured. Lin's self-care is displayed in her meditation.

I need to take good care of myself, my body and my heart, to enable the wellbeing of the body and emotion (Yong)

It is like an experience, which you could learn only by doing and resolving it. Just like when you knocked, you head, you will learned. In grief, I learn there is emotion, how bad if this emotion is not released. In addition, how different if the emotion is removed. Now it is like I am ready to face the battle, fully equip and armoured. (Tee)

I meditate to improve my heath. When one meditate, you are relax, which promote wellbeing. It also increased stamina.

I am not afraid to be alone and in the quietness. When I am alone, I practise my meditation and I feel relax. (Lin)

Complicated. A participant found it hard to discover self. Soo revealed that he is a very complicated person. He said nobody is able to know him by looking at him.

I am very complicated person. I tell you frankly, if you want to know me, you won't be able to know me just by looking at me. (Soo)

The above discussions explained the four subthemes under Individuation, which are Integration, Self, Ego Settled and Experience. Self-care is included and a negative case on the complicated personality is discussed.

Spirituality

The second theme in Rediscovering Self is spirituality. There are three subthemes in spirituality, which are Virtues, Eternity, and Contributing. Spirituality is not religion. It is beyond what the material world offered. It is unseen according to Chong.

How do I explain spirituality? It is something in the 'psyche' which is unseen. We have many material things like eating, possession. There is another aspect, which we do not see, as gratitude is one, feeling of love toward others, the connectedness to the universe is one. The tools to spirituality are like meditation and visualization. (Chong)

Fen thinks that spiritual satisfaction is more important in life. She stated that grief is because we are not fully satisfied. Soo thinks that spirituality is a way of life, to him, it is not important to gain a lot of knowledge in religions but to understand it so that it gives wisdom in life is more important. He believed God is in our heart, does not measure by one act.

When there is grief is it because I was not fully satisfied. There are lot times we want a lot of thing in life. This is not enough; we need to have the spiritual satisfaction. (Fen)

I am not trying to gain a lot of knowledge in religion but trying to understand so that it show me the way of life. Spirituality is a way of life. (Soo)

God is in our heart, if you have God in our heart, there is where God is. There is not measure by your act. (Soo)

Virtues. Virtues are spiritual, one may experience them without seeing them. The virtues in spirituality are Peaceful, Happiness, Appreciating, Gratitude, and Free. Participants revealed the new experience they gained through grief. Virtues bring meaning to spirituality.

Peaceful. Some participants are experiencing peacefulness after counselling. Pauline realised that she was too stressed and needed counselling. After the counselling, she said she is feeling peaceful. Sam expressed that he was very peaceful inside his heart when he was connected with his dad in counselling.

I was facing too much stress, in my work and relationship. I know I needed counselling, after the counselling, I feel peaceful. (Pauline)

Now in the counselling (when I was connecting with my dad in my memory) I am feeling very comfortable, very quiet and peaceful inside. It is the feeling of love inside. (Sam)

Chong's drawing (see Appendix P, 8) represented her inner stage after the counselling sessions. The colour used was softer, when she was feeling peaceful, soft, and quiet inside. She expressed that she was able to feel peaceful, soft and quiet during the counselling process.

The colour is becoming softer. I was able to feel safe and disclosed myself. I was feeling peaceful, softer and quiet inside. (Chong)

This colour is representing peaceful, solitude and feeling softer. Something likes peaceful, solitude and feeling softer. (Chong)

This shows the feeling of softness and peaceful and quietness. During the counselling process, I am experiencing the peaceful, quietness and softness. I was able to feel safe enough to release whatever I need to release inside. (Chong)

Happiness. Most participants expressed they are happier after grief counselling. Pauline said she is happier now and her need is simple. Sam explained when he felt his father's love; the feeling is close to happiness.

After the counselling, I felt I am much happier now. My need are simple, all this while, I thought my boss did not treated me well. (Pauline)

When I feel my love again, I am feeling secure. It was something like happiness, but not fully alike because there were still some feeling of losses. (Sam)

Soo found his happiness in daily life. He said when he does things whole-heartedly, he is happy when he finishes the task. In other things in life, he is happy when he is relaxed.

I just discovered today if I do thing whole-heartedly, when I complete it, I would feel very happy and fulfilling. Even it is a small task, just like wash a cup. (Soo)

When I finish a task, despite of whether it is big or small, I tell myself to be happy because I completed it. This is something I experience lately. (Soo)

However, why I can't have it all the time, to be relaxed and experience the happiness? (Soo)

Why don't I just enjoy food, not thinking too much about what might happened. I am not overeating, just enjoy and be happy, let worries take care of itself. (Happiness is relax and enjoys what you have now) (Soo)

Appreciating. Another virtue is appreciating. Han expressed the meaning she gained from her grief enable her to appreciate life now. Kee is appreciating what she has now, especially in her relationship with her father. Yong started to appreciate what her mother did for her as she recalled the sacrifices her mother had given to the family.

The colour is bright. There is meaning in grief. Meaning that I gain from my grief is I was ignorant about emotion last time, and now I know and I teach my children. It also helps me to appreciate now. (Han/Documentation)

I learn to appreciate what I have now, especially my relationship with my dad, I tried to do what I need to do, so that I will not regret (Kee)

During the counselling session, I was able to connect to my mom as a person. Knowing that she has dream and loves freedom, but because of us, she has to forsake her freedom, being a dedicated mother who take care of us and love unconditionally. That moved my heart and I am willing to accept that part, which I feel she did not, loved me the way I wish. (Yong)

After the counselling session, Sam felt he is more appreciating to his relationship with his dad and others. Soo is starting to appreciate the provision of the nature in his daily life.

The feeling is like causing me to appreciate my relationship with him and with others. (Sam)

I always treasure water, when I wash the cup, I am appreciating too the water that allow me to cleanse. (Soo)

I treasure water a lot. However, it is hard to explain what appreciation is. It is not only on the word, but to be able to feel it literally, then you know what it is. (This is a real scenario when a person experiencing loss, the more one-experience losses, and the more one will not take it for granted. (Soo))

Gratitude. Chong explained Gratitude is one of the elements in spirituality. Chong said she was touched when she thinks of her brother and husband and has a feeling of gratitude towards them. The gratitude is towards the agape love which was given by them.

How do I explain spirituality? It is something in the 'psyche' which is unseen. We have many material things like eating, possession. There is another aspect that we do not see, as gratitude is one, feeling of love toward others, the connectedness to the universe is one. The tools to spirituality are like meditation and visualization. (Chong)

When I feel touched, (when talked about brother and husband) may be it is the gratitude toward them.

One is more like agape love, the other one is like own love. This is the feeling of gratitude. (Chong)

Free. Three participants expressed that they are freer now after resolving their grief. Chong said she is feeling freer from the learning and new insights gained. Tee found a new arena for her life; she is freer in the growing process. Lin emphasized being free in life, as she does not have many demands.

After I strive for the best, when I am growing and learning, gaining new awareness and insight, I am able to feel freer, more peaceful, soft and quiet. (Chong)

It is a growing process. I am feeling freer now and happier. I found a new arena for my life. (Tee)

I emphasized being free in life, If I am religious people, I will be most happy; I do not have much demand.

It is a natural way in all creations, when one is old and sick, it is time to go. (Lin)

The above discussions are on Virtues, as one theme in Spirituality. The virtues in spirituality are Peaceful, Happiness. Appreciating, Gratitude, and Free. Participants' narratives support the discussion.

Eternity. Eternity in the relationship is maintained in Bonding and Memorialising. Han stated, although a person is no longer here, when you were able to feel the relationship, it became a source that gives out love. Lin believed that if we have the deceased in our heart, it is good enough. Pauline wished to see her mother again in heaven. She said she did not understand the real meaning of eternity but after she went through grief counselling experience, she is now convinced that is an eternity.

The person is not here anymore, but when you are able to look back and felt the relationship. The relationship is like a source that giving out love. (Han)

If I have you in my heart, is good enough. (Lin)

I wish to see her again in Heaven, this is something comforted me. Last time when I read about eternal life, I was not able to understand fully. After I go through, I am convinced about what bible said. (Pauline)

Yong expressed that as she went through the grief journey, she discovered her mother's love for her is still there. With her mother's love, she will be full of strength. Sam indicated the feeling of love is still there after counselling session. It is not at the surface; it is very deep inside him.

I go through the grief journey, and love is still there. (Yong)

Her love is still with me. With her love, I will be one with strength. (Yong)

The feeling is very fast in the process, but after that it is kept (within me).

After the counselling session, the feeling (love, valued, protected) it is still there, just that it is not at the surface. It was kept inside. However, obviously I could feel it. (Sam)

Bonding. Bonding is the connection with the deceased in eternity. Han said when her loved one left, it was like something missing or lacking in her life. Now she has found the love again and knows the love will never disappear. Sam found he is close again with his father, at that moment, and he felt his father's love and bonding.

When our loved one left us, we feel like something is missing and lacking in life. Now I find the love and know that the love never disappears (love for the loss person)

At the end, I found love, although the person left, but the love is still around. Therefore, I am not so sad now. (Han)

I am feeling close to my dad, the relationship was close again. At the moment in the counselling (when I was connecting with my dad in my memory) I am feeling very comfortable, very quiet and peaceful inside. It is the feeling of love inside. (Sam)

This is more to the family, when I feel valued and protected and loved, I knew that my dad loved the family very much. (Sam)

Yong expressed her bonding with her mother had given her a lot of courage. She started to feel her mother's love for her. The bonding assured her that her mother is with her, protecting, blessing, and surrounding her. She knew that her mother accepted her and her decisions in life. She has experienced the love in the counselling session. She said, when one has love, she has courage.

I felt her love for me again. Although she is not here, I knew she is with me, protecting me, bless me and surrounded me. Her love is sacrificial and unconditional; her love towards me is unconditional. In her love, I know there is freedom. Although I am going to resign and travel to USA, but I knew, she accepted me. (Yong)

I was not able to feel my mom love previously. It was hard for me to get close to mom previously. Although I stayed with her, took care of her. However, I feel our hearts are not close. (Yong)

During the counselling session, I felt her love, it was a good feeling, and I felt loved and accepted. The courage comes from love. When one has love, he has courage. One needs to feel loved, then the courage will come, the strength to pursue the dream will follow. (Yong)

She wrote a poem to represent her connecting to her mother again. She expressed her connectedness to her mother and the freedom that she gained from the connectedness.

I hold you close to me,
I release you to be so free,
Because I am in you, and you are in me. (Yong)

In an indirect observation, the participant expressed her bonding between her and the parents although they are not here anymore. She describes the love of her parents, which is so complete and unconditional. She related it to her husband and brother, who are giving her the same kind of love.

I can feel the bonding between my parents and me although physically they are not here. (Indirect Observation)

The love, which is so complete and unconditional, was from my dad and brother before this. Later on, not later on, just now in this session I realised that my husband was the one that giving me the unconditional love and assurance. (Indirect Observation)

Memorialising. The connection to the loved one is in the memory. That is a form of connection to eternity. Chong expressed all the sweet memory of her childhood appeared after she cried. Tee made an effort to memorialise her grandmother by visiting her grave.

All the sweet memory in my childhood appeared after I cried. (Chong)

Then I called my dad, to tell him about my intention to visit my grandma's graveyard. (Tee)

After my emotion processed, I felt my relationship with my grandma is strengthen. I am now sure of my love for my grandma. There is no more distant between her and me. (Tee)

In an indirect observation, the participant talked about her late mother. She was able to memorialise her mother after the emotion released. She said her mother is a classical woman. Sam expressed that he was together with his father and he hugged him.

(My mom was somewhat classical)

I wish I had the chance to take them around if they are still around. (Indirect Observation)

The feeling of love and happiness is like when I was together with my dad, and I hugged him. (Able to remember him with no pain) (Sam)

Many people are stuck in unresolved grief. One will be able to find a way if there is a will. Counselling is the way, to find the meaning in the way, and you will be promise something new in the way. (Reflection)

The above discussions are on eternity, as one theme in Spirituality. Eternity in the relationship is maintained in bonding and memorialising. Participants' narratives are used to support the discussion.

Contributing. Spirituality is expressed in contributing to the family, society, and end of life care. Tee is using her experience and her skills in helping and reaching out to the grieving individual. Chong is trying to help her family members, especially her

brother. Fen is concerned with helping the needy, especially those with psychological needs.

My experience in grief will help me better understand others and able to identify with what they share (Tee)

The feeling for my brother, something like regret, I felt regret toward my dad, but a little similar feeling for my brother. The three important people in my life, my dad, my brother and my husband, I told myself to help them when I could. I knew my brother is having constrained in many areas, but I just cannot help him. I am very much regret for this. (Chong)

Feel like helping the needed, especially those with psychological needs.
(Fen/Documentation)

Family. The participants started contributing to their families. Fen realised a lot of past grief was guilt, where she felt that she had not done enough for her mother. She is trying to do the best for her father now, so that she will be prepared when her father leaves her. Lin realised that she needed to take good care of her husband now. She witnessed the difficulty her sister in law is experienced after her husband passed away. She was earlier thinking of letting him stay alone to learn to be independent. Now she realises that he needs someone to take care of him.

A lot of past grief was the guilt, and feel that I have not done enough when my mom was still around. Now I told myself I must do the best for my dad. I know I have done the best for him. In addition, I should be able to be prepared if one day he will leave us. Because he feels, good now and I tried my best to give him the best. I felt if I continue to serve him until one day he is no longer here. I thought I could accept actually. (Fen)

I will try to take care of him. My brother's death has a great impact on my sister in law; she is hard to live on her own. My partner also tries to learn to be independence. First, I may leave him alone here, but now thinking of he may need someone to take care. (Lin)

Society. Some participants are contributing to their society. Fen thinks that when a person is able to help others who are in grief, his or her own grief is reduced. Lin is involved in helping a school to motivate their children and upgrade the school. She is also involved in the work of an academic foundation.

I felt when you are grieving and can help others, the grief already reduced. I cried together with her, although I already accepted my mom death. I felt good after the crying together! (Fen)

I went visiting the high school in Kelantan; we gave the student some talks on the subject and motivational.

I went with a group of senior, help to upgrade the school. (Lin)

I am involved in the work of the foundation, especially in academic aspect; we are helping the poor to achieve higher education. (Lin)

End of Life Care. Two participants are interested in contributing to End of Life Care. Soo expressed his desire to enhance his knowledge in psychology so that he could help hospice in the future. He discovered some important elements in helping the bereaved, as he listened to them and helped to clear their fear. Han expressed her desire to care for those who are in grief.

I wish to enhance his knowledge in psychology and wish to serve the Hospice one day. A person may be more emotional and sad when you talk about what the parents did for them. However, it is ok, so that that will be remembered and became a footstep later on. I think this is the way should be used for end life care. The fear of death because do not know what will happen after death. Most people are afraid of darkness, unfamiliarity. Most people are fearful of what is unknown; there are many uncertainties. The end life care should be focus on this. (Soo)

Now I know how to care for those who are in grief, know what word to say and how to console others. (Han)

The above discussions explain the three subthemes under Spirituality, which are virtues, eternity and contributing. The narratives from the participants are used to support each theme.

Wholeness

The theme Wholeness consists of two themes, which are Transformation and Wholeliness. Transformation takes place when there is change. The changes came with the meaning making in grief on the view of life and death. “Wholiness is the condition, state or quality of being healed, whole and in harmony with the Divine and all that exists” (Harra, 2011, p. 1).

Wholeness is the essence of the grief journey, according to Yong. She said a person will reach a stage when she is completely healed, no more wounds. She is representing her understanding of the grief journey with a moon, which means wholeness to her. Han expressed that her yearning for the lost is now complete.

Wholeness is the essence. Moon representing wholeness, it makes me very happy. I am very happy when I see moon, moon-representing wholeness.
(Documentation/Yong)

A person in healing journey will reach a stage, which is fully healing or completely healed. The healing will make the person whole, no more hole and wholly. (Yong)

The yearning for the loss, the one that I loved. And now it is complete. (Han)

Chong explained the journey she is on now. She was touched to see her life and the growth journey. She believes life is for us to learn, it is a choice to make. Everyone has a different definition about life, based on their beliefs and values. To her, it is fine to have different choices in different phases of life. At this point, she is choosing to see life as a learning journey.

When I talked about life and growth, I feel touched and feels like crying. I felt like life is for us to learn. Some people asked, what is the purpose of life? I think how we look at life is a choice that we make. How we defined is very personal, everyone will have different definition about life and his or her value is different. I think it is ok we have different choice in different phase of life. At one point, I choose to see life as a learning journey. When I talked about life and growth. I felt like the journey that I go through, I experience a lot; there were many times I fall and stand up again. When I feel like crying, I think my tears representing the experience and effort I put in in the past to make it who am I now. (Chong)

Transformation. Participants experience transformation in their grief journey, which leads them to the wholeness of life. The transformation is on death, life, and views on grief. Tee thinks it is a great transformation for her in her relationship with her grandmother; from being only able to say sorry until now as she is able to say she loves her. She said it is a great transformation from feeling inadequate until now she knows she is great. Fen explained when her emotion was released, it was like transformative, and her heart changed. Kee agreed that the energy caused a big change in her.

From the beginning, I could only say sorry to grandma until now I can say I love you, it is a great transformation. From when I thought, I was not filial until now I know I am great, it is a great transformation. (Tee)

I felt like when the emotion released, it is like transform. The negative emotion or the sadness once it is transformed, it will be different when the heart changes. (Fen)

The energy causes a big change in me. (Kee)

Chong felt that grieving is unavoidable. After grieving, her emotion was transformed into new energy and she is feeling fresh. According to her, Chinese believe in the incarnation of transformation from human being into butterfly. She used to see a lot of butterflies after her mother's death. She is hoping to start a new life. Previously she was too affected by the death of her parents.

Grief is unavoidable in life. Human are born with emotion, if there is no grief, it will be strange. When you love someone and when you experience life, it is unavoidable that you will be grieving the loss. It is ok to grief, when we lose someone we loved in life, definitely, we will grieve. Sometime it is a time for us to grow. (Chong)

Experiencing new energy? When there is something heavy on me and I feel light after releasing it. Is like when my body is dirty, I went showered and after that, I am feeling fresh. (Chong)

The Chinese believes that the deceased may transform into butterfly after death, I used to see a lot of butterfly after my mom passed away. Even after many years later, I still wondered was it my parents when I see butterfly. I am hoping to start a new life, in the past, I was affected too much by the loss of my parents, now I feel like I am coming out. (Chong)

Death. The participants' views on death transformed after they saw meaning in grief. The transformation shows in the Existential Search and Death Anxiety. Fen expressed that she will be able to accept her father's death in future. She will not be like previously, thinking that she cannot take any more stress. She said the feeling is different now. Mentally she is prepared and knows how to face it. She realised that grief is something that she could face and learn from.

If one day my dad will leave me, I will be able to accept peacefully. I will not tell myself that I cannot take any more stress. The feeling is different. Moreover, mentally I am prepared now and know how to face it. (Fen)

Death is something we will face in life, our friends and our loved one. One day we will be going also. This is something you will face in life. If you cannot learn it in life, you will still find pain in it. We should be able to handle and face it. Grief is something that I could face and learn about it. It is not something that caused me down all the time. (Fen)

Han expressed that her reaction toward funeral changed after her grief was dealt with. She is not so fearful when faced with a funeral now, and can accept funeral and death better.

After my grief is dealt with, it affects my reaction towards the funeral. I do not feel fearful and so sad to face funeral. (Han)

Now I can accept funeral and death better, If grief is not dealt with, when I see others grief I will feel very sad too and not able to face it. (Han)

Existential Search. Some participants started their existential search after their experience in grief and counselling. Soo started to wonder about where we are going to after death. Chong thinks that death is an experience of human existence. When we accept it, we will be able to accept death is part of the journey of life.

Although I am not against religion, but the practices among the few religions was hard for us to understand the emotion. The end of life care is hard, some said you meditate and pray before they die, but does it help? Does this give assurance about where we are going to after death? Can I go to heaven through this way? (Soo)

Green is the colour of the nature. Death is also an experience of existence, grief come when we are not able to accept it as part of the circle of life. When we accept it that is the journey of life. (Chong)

Indirect observation indicated participant's desire to learn about grief and death. Sam used the dark colour to represent the confusion towards death. He is still having conflicting thoughts about death. On one hand, he knows it is part of life. On the other hand, he knows it caused too much pain. In counselling, it allowed Sam to think about the existential meaning of life.

I am trying to search and look within is there any things else for me to learn, or anything that affecting me now because of grief. (Indirect Observation)

There are some dark clouds, representing the confusion toward death, the uncertainty about death. I am not able to fully understand death. Although I feel a bit when my dad passed away, but there was no clear understanding about what death is all about. (Sam)

Here is conflicting thought about death. On one hand, knew that it was part of life but on the other hand, I knew it causes too much pain and sadness. In counselling, my emotion was released and then I process my emotion, this enable me to connect to that part of me. This allow me to think deeper about life, existential meaning of life. (Sam)

Death Anxiety. The death anxiety is transformed in the grief journey. Han explained that life is uncertain and we do not know when we are going to die. She believed that grief is a process, that grief reactions may not surface at the funeral, and there is a need to process them later. When she chose to face her grief, the negative emotion of grief was not hidden in her anymore. That transformed her death anxiety.

Life is uncertain; we do not know when a person is going to die. (Han)

It is a process. The reactions may be different, depend on individual. The reactions or emotions may not surface at funeral, and then there is a need to process it later. Because we might not have control over how the death occurred. (Han)
When I chose to face my grief, my awareness about my own internal reaction is stronger. At the same time, I am able to see those around me. I feel those who chose not to deal with their grief they are always afraid of grief and death. (Han)

The negative emotion of grief is not hidden in me, which influence my view on death anxiety. (Han)

Soo's grief was not easy to talk out. He talked about his end of life anxiety, and fear of death, as we do not know what will happen after death. According to him, most people are fearful of what is unknown, death is unknown, and thus it is fearful. He illustrated it as the darkness. Most people are fearful of the darkness. He further explained his view on the end of life care.

The grief that is within. Later on when he looked back, he started to talk about his own grief, especially at end life anxiety. (The grief is well kept, inside the outer ring) (Soo)

The fear of death because do not know what will happen after death. Most people are afraid of darkness, unfamiliarity. (Soo)

Most people are fearful of what is unknown; there are a lot of uncertainty. The end life care should be focus on this. (Soo)

Kee expressed that if grief comes again, she will still be sad. However, the difference is she will be stronger because she already knows how to deal with it. She said dealing with grief is not as difficult as she thought.

If grief comes again, I will be sad. But the different is I will be stronger, I now know already how to deal with. I am experience now. Dealing with grief is not as difficult as I thought. (Kee)

Awareness. There is more awareness on the topic of death. Kee expressed that last time she did not know but now she is prepared. Chong claimed that she is gaining new awareness and insight on death, which makes her freer, soft, and quiet.

Last time I do not know, but now I know I am prepared. (Kee)

After I strive for the best; when I am growing and learning, gaining new awareness and insight. I am able to feel freer, more peaceful, soft and quiet. (Chong)

Life. There is transformation in life. Life is viewed as bright and hopeful. Participants are investing in life and others. They are able to look back with less pain. Kee expressed that there are a lot of uncertainties in life, and one just has to trust that it will work out nicely. Sam expressed that his energy level increased. He illustrated it as walking through the woods and feeling fresh again.

A lot of uncertainty in future just has to trust that everything will work out nicely. (Kee)

My energy level increased, may be it was because my emotion change, and that lifted up my body, the illustration that I feel similar is as if when you walk through the part where there are a lot of tree, you take in the oxygen, and you feel refresh and you are more energetic. (Sam)

Fen's drawing revealed her view on Grief, counselling and the meaning in grief:

This is actually not rain, but it is dew. It helps me to learn about my life direction. You find the direction may be through counselling or some other mean, the insight and realization is very important. I keep reminded myself about what I was holding on so much to; what is something that I was not able to let go. In term of emotion, it was process, there were chance to release that emotion. And after that I am feeling good. The sunflower is good. I actually do not like sunflower, it gave too much hope. However, I feel the life force is strong. Where there is sunlight, there are sunflowers. The sunshine is very good, it nourish the heart. Actually, the problem about human being, when there is light, there is sense of security. That is why when people are depressed, they see only dark colour. When he is ok then he

starts to see rainbow colour. There are grass, actually I want to draw brown colour grass, it represent the grass which is about to die, when life is down, when there is elements that could nourish it, like sun, dew, it grows again. (Fen)

The life journey is not straight actually, but when I draw it I put it too straight. This is the peak of mountain, when I walk in life journey; there were a lot of hurdles, hindrances, things which are not good. However, I must go through the journey. Is it that we need to look for way to go through all the hurdles? If you cannot go through, may have to crawl over. (Fen)

Previously I used to think that I want my life to be calm. Now I felt that every time when trouble comes, there are things to learn, I should face it with steadfast heart and to live well. I tell myself when the challenge comes again, I will not avoid it. (Fen)

Bright and hopeful. Life is bright and hopeful again. Fen expressed she is seeing hope again after her emotion released. Lin's drawing was a painting with bright colour flowers representing hope. The two words she put in her drawing were Bright and Sunny. There is hope and new life after releasing of emotion. Han's drawing shows dark colours representing grief at first, then there were ups and downs in counselling, and finally a bright colour representing hope.

After releasing her emotion, she is feeling bright and seeing hope again in life. (Fen/External)

The colour is a bright colour representing hope. (Han)

The words Bright and Sunny were her choice to illustrate her mood after the session.

There is hope and new life after the release of her emotion. (Lin)

There is a change of the colour from the first to the third: from grief which is in dark colour represent heavy to the middle one represent counselling which has happy and unhappiness to the last one which is very happy at the end. She is seeing hope and meaning in grief. (Han/Documentation)

Fen explained the life force of human being is strong. She thinks that the problem of human beings will be resolved when there is light. She said when people are depressed, they see only dark colours, when they recover, they will see rainbow colours. In the indirect observation, the participant talked about the happiness in her childhood. She is feeling the hope and brightness in talking about her childhood in counselling sessions.

However, I feel the life force is strong. Where there is sunlight, there are sunflowers. The sunshine is very good, it nourish the heart. (Fen)

Actually, the problem about human being, when there is light, there is sense of security. That is why when people are depressed, they see only dark colour. When he is ok then he starts to see rainbow colour. (Fen)

My childhood was carefree though a bit naughty. I was happy and not worry about many things. (Describing her childhood giving her new hope and happiness)
(Indirect Observation)

Reinvest in life and other. One of the transformations in life after resolving grief is the energy to reinvest in life and others. Chong started to give her time to other people in her life, which are her husband and brother. She mentioned she is striving for the best and willing to give the best. Han explained that now she is able to care for those who are in grief. Yong expressed the courage she gained enabled her to make changes in her life.

She started to reinvest her attention to people who are important in her life now, her brother and husband, it showed transformation and healing. (Chong/External)

Strive for the best means I am willing to give the best, not giving up. (Chong)

Now I know how to care for those who are in grief, know what word to say and what can console others. (Han)

The courage enables me to make changes in life, to the extent of reaching the unknown, taking the risk of uncertainty. (Yong)

The indirect observation shown participant's readiness to reinvest in life and others. She is looking forward to living a new life and living for tomorrow. She talked about her past, present, and future life in her last counselling session.

I think it is ok not too concern whether my personality now is influence by my past. What is important is that I keep on looking forward, live for tomorrow.
(Indirect Observation)

I am hoping to start a new life, in the past, I was affected too much by the loss of my parents, now I feel like I am coming out. (Indirect Observation)

The last session was talking on the past and her present life. There is sign of her reinvesting in life and others. (Indirect Observation)

Able to look back with less pain. Another transformation in life is able to look back with less pain. Yong reviewed her past and discovered her mother actually loves her.

In the indirect observation, after resolving the unfinished, the participant remembered her time together with her mother in the hospital. She was describing her house, the laughter in the house and the nice surroundings. She moved to a new place after her parents' death. Now she is able to describe the house where she spent most of her time with her parents. The reflective notes on indirect observation triangulated this.

Now I believe she loves me, last time I did not believe. (Yong)

I can't think of anything about the memory with my mom. Is like no memory...When I think back now, the memory of us together was at the clinic. I was sick often and she always brings me to see doctor, this my memory....hahaha (Able to think back with less pain. Worden task no 3) (Chong)

Narrating on the past good memory with dad. Playing, seeing animals, and walking to the restaurant with full of laughter. (Able to look back with no pain)

Describing the house when she was small, it was a village house and surrounding was nice. (She gain more access to her memory in this stage number 3) (Indirect Observation)

Describing the house she stayed before her parents passed away, she was able to relate to her memory about dad and mom. After both parents passed away, she moved to a new place. It was a happy memory close to nature.

My childhood home was the place where I was together with my parents. It was a share experience. (Collective Unconscious) (Indirect Observation)

The ability to revisit the past is seen in this second session after all the tears in the first session. The participant is calm and able to talk about the past with joy. (Reflective)

The journey in grief is such that once the emotion is released the ability to look back with beautiful memory is possible! (Reflective)

Kee shared her experience in seeing the ambulance. She said she is still remembering her mother when she sees an ambulance. It was not as intense as last time. The last time she would cry uncontrollably. She is feeling more peaceful when she sees the ambulance. She is able to recall back now what happened in her last encounter with her mother. She sat in the ambulance with her mother. She said her heart is calm now, not as troubled as last time.

I still remembered my mom when I see the ambulance, just that not so intense. (Kee)

Feel more peaceful now when I see ambulance. (Use to feel very intense) (Kee)

When I see ambulance now, I still recalled what happened last time. The moment when I sat in the ambulance with my mom. (Kee)

The feeling is not as strong as last time. (Kee)

My heart feels calm now, not as trouble as last time. (Kee)

Views of grief. Transformation is on the changed view of grief. Chong sees grief as mysterious and sovereign. Fen's response illustrated we must change an angle in seeing grief. There is bright sun behind the dark cloud.

Grief is also (like universe) mysterious and sovereign. (Chong)

However, there was sun behind the cloud, why we are only seeing the dark cloud but not seeing the bright side behind the cloud. Why we do not see it, is it because we do not look at it from different angle. (Fen)

There are many levels in it. Why doesn't one change the place, may be climb up a high mountain or take a plane. Then you will be able to see the whole, the blurring and blind spot will be able to disclose too. Yes, because you never place yourself at different angle that is why you cannot see. (Fen)

Grief journey. The transformation in views on grief changes the participant's acceptance of the grief journey. Grief is always moving, from one point to another! When there is grief, there is growth. Fen expressed that grief enables her to learn her life direction. She stated the grief journey was a path with hurdles; she thinks that we must look for a way to go over the hurdles.

It helps me to learn about my life direction. You find the direction may be through counselling or some other mean, the insight and realization is very important. (Fen)

The life journey is not straight actually, but when I draw it, I put it too straight. This is the peak of mountain, when I walk in life journey; there were many hurdles, hindrances, things that are not good. But I must go through the journey. Is it that we need to look for way to go through all the hurdles. If you cannot go through, may be have to crawl over. (Fen)

Fen expressed she is treasuring what she has now. She said when we are given the opportunity to learn, we must learn. Otherwise, will keep coming back to learn. She

wanted to walk the journey well. In the journey of grief, she is more aware of her emotion, knows her needs, and understands herself.

I feel that satisfaction means you treasure what you have and what you do not have. Whatever brought into life there must be a reason for us to learn. When you were given the opportunity, we have to face it, it means that the Divine know that your heart will not crush then only you were able to face it. If you are not able to learn it during the first time, it may keep coming back, so that you will learn it. (Fen)

I tell myself that since I am in this world, I should walk the journey well. All this is like grief in life! When I looked back, grief allowing me seeing my own emotion, know my needs and understand myself. (Fen)

I walked the journey, I allowed and I received a lot of help. (Fen)

Meaning in grief. Participants started to see meaning in grief. Fen said grief is a painful journey, and that helped her see the meaning in it. She said when there is suffering, she can see the meaning behind it. Happiness will come after the pain, according to her.

Although it is a painful journey but there are also a lot of happiness. This helps me to see the meaning in it. When there is suffering, that is why we could see the meaning behind. After pain comes happiness. (Fen)

The above discussion described the transformation in Death, Life, and Views on Grief. Transformation enables wholeness in life.

Grief and Culture.

Fen expressed her view on grief and culture. According to her, there is no barrier in grief. She met another griever from a different cultural background. They cried together for their losses. To her, if two persons grieve together, they will not feel lonely in the grief journey.

When my mom passed away, there was a person I met in the hospital, I feel when two grievers come together they could support each other, it does not matter what ethnic group they are. (Fen)

I accepted her hug, when we hugged each other, I cried very badly, but I felt comfortable after that. Even if there is grief, if two persons could grieve together, you feel like you are not alone. (Fen)

Support is very important for griever. Fen realised the importance of support when she was grieving with another griever. She said when a person is able to support others in grief; her own grief becomes less.

Although I know in her culture do not encouraged crying, but she was crying very badly. I cuddled her very tight. At that moment, I felt that in grief you needed the support. I felt when you are grieving and can help others, the grief already reduced. I cried together with her, although I already accepted my mom death. I felt good after the crying together! (Fen)

The discussion above indicates that the cultural differences are not barriers for people to express their grief. To the griever, the language is the same. There is only one language in sadness.

Wholeness. This is a state described as follows:

Wholeness is the condition, state or quality of being healed, whole and in harmony with the Divine and all that exists. When our minds create the illusion of separateness, we forget that our true nature, and the nature of the universe itself, is wholeness. As human beings, we can experience wholeness when we recognize and cherish our sacred connections to other people; the earth; the universe; and the past, present, and future. (Harra, 2011, p. 1)

Fen thinks that life is beautiful, although there are sufferings, but after the pain comes happiness. Han thinks grief and love are a circle, from the love in the relationship, grief comes in and then the love again. Soo explained the circle is the wholeness in life. He is pursuing wholeness in life; trying to sort out things in life so that he could live a life that is fully satisfying.

Actually, this world is very beautiful! There is a friend told me, if she is given a choice, she will chose not to come to this world, because this world is full of suffering. What might be my answer if I were to ask the question myself? Without much thinking, my answer is I still want to come to this world. Although it is a painful journey but there are also a lot of happiness. This helps me to see the meaning in it. When there is suffering, that is why we could see the meaning behind. After pain comes happiness. (Fen)

First there is love in the relationship, then loss in grief, and now there is love again. It is like a circle, which is whole again. (Han)

From there is love in the relationship until loss, then found again. (Whole) (Han)

The circle representing whole in life, I am pursuing wholeness in life. (Soo)

I am trying to sort out my life now so that I could live a life that fully satisfactory. It is about what you feel good in doing it, just like doing some simple thing and you feel good about it. (Soo)

Yong uses green to represent healing. She said when a person is healed, there is completeness; there are no more holes. On the contrary, Sam stated that if someone chose not to deal with grief, they may be fine but life will not be whole for them. He explained it is like a dirty white paper, not wholesome.

Green is the colour for healing! When a person is healed or in the journey of healing, it is a complete healing. There is no more holes (wound), and it is wholly. (Yong)

When a person chose not to deal with grief, may be they think that it is not important. They may be ok but life will not be whole for them. (Sam)

When the grief not dealt with is like a white paper with dirt/dot on it, not wholesome. Although there are some stain, but it can be written on. However, when it is dealt with, it is different; the dot may change to line. (Sam)

Self and Divine. To experience wholeness, connection with the Divine is emphasized. The Divine is giving, a person is receiving when the connection is built. The universe has a way of explaining death and life. Fen believed that death and life are a process of life. She said the universe is moving, and everything in this world has no eternal value. She realized that there is a reason for everything that brought to us. People should treasure what they have and what they do not have. She believes that when you are given a task, the Divine knows you can take it and you will not be crushed.

Knowing that life and death is a process in life, the universe is moving, means everything in this world has no eternal value. (Fen)

I feel that satisfaction means you treasure what you have and what you do not have. Whatever brought into life there must be a reason for us to learn. When you were given the opportunity, we have to face it, it means that the Divine know that your heart will not crush then only you were able to face it. If you are not able to learn it during the first time, it may keep coming back, so that you will learn it. (Fen)

Chong has a similar view with Fen. She thinks that we grieve for the death of our loved one because of our inability to accept it as part of nature. Death is part of existence. She thinks that the universe is mysterious and sovereign.

Grief comes from inability to accept the nature, death is part of existence. But when we can't accept, we are not accepting the circle of existence that is why we are grieving. (Chong)

The universe is mysterious and sovereign, just like life is mysterious and full of miracles. (Chong)

Down receiving. Fen stressed that the natural process is such that everything will come and go. We should accept when it comes and let go when it is time to go. She thinks that nature heals us, that whatever is given by God, when it is used wisely, will help us. She realized that God gives everything with a purpose, and grief is the same. Chong said that if we see things from the perspective of the universe, the loss of her parents is actually part of the universe.

I felt it is the understanding that the process is such. Everything will come and go. When it came you accept when it go you accept too. (Fen)

The nature is a good way to heal us; I like what the nature had offered us. Whatever given by God, if we use it wisely it will help us. Now after I walked through my grief journey, after I understand and enlighten, I felt all this are given by God. (Fen)

It is like seeing from the universe, to see what the universe is giving me, or what am I asking from the universe. Therefore, the loss of my parents actually is given by the universe. (With a purpose) (Chong)

Self and World. “As human beings, we can experience wholeness when we recognize and cherish our sacred connections to other people; the earth; the universe; and the past, present, and future” (Harra, 2011, p. 1). Han believed when she is willing to face her grief, her awareness about her internal world is stronger. She said that those who chose not to face grief will always be afraid of grief and death. Pauline has related better to her boss after her grief was resolved. She is learning to face him. Chong expressed she is experiencing new energy when she was connected to the previous experience, to be loved, valued, and protected.

When I chose to face my grief, my awareness about my own internal reaction is stronger. At the same time, I am able to see those around me. I feel those who chose not to deal with their grief they are always afraid of grief and death. (Han)

I learn to let go, although I still have some negative impression about that boss. I am learning to face him, try my best. Try to talk to him. It is something different now. (Pauline)

On the experience I had for my parents; I think it is also an experience for me to learn in this life journey. I knew they came to my life with a purpose, and left me at the age I were, there is a purpose in my life. Alternatively, even when I appeared in front of other, there is a purpose. When I connect to my previous experience, to be loved, valued and protected, then I am able to experience the energy. (Chong)

Internal. The participants are experiencing the changes internally about themselves. Yong learned to listen to her inner voice, which gave her courage to pursue what she wants in life.

When I sensed that there is opportunity for my soul to grow, I will go all out. Besides the strength from my mom, I feel the leading of my inner voice is the one that gave me courage to pursue what I want in life. (Yong)

Han expressed that internally she felt calm after her emotions were released. She believes that there is meaning in grief. She gained more awareness about her internal emotions, including inside and outside reactions.

The colour is bright. There is meaning in grief. Meaning that I gain from my grief is I was ignorant about emotion last time, and now I know and I teach my children. It also helps me to appreciate now. (Han)

When the emotion is released, I feel calm inside and the pressure is reduced. (Han)

There is more awareness about my internal emotion now, including inside and outside reaction. Inside is your feeling and outside is the event. Sometimes in happening, your emotion inside might not accept and there is reaction to it. (Han)

Outer relationship. Connecting back to self allows for stronger connection to the outside world. Tee was able to restore her relationship with her late grandmother after resolving her unfinished emotions towards her. She is sure of her love toward her grandmother and the connection is recovered.

After my emotion processed, I felt my relationship with my grandma is strengthen. I am now sure of my love for my grandma. There is no more distant between her and me. (Tee)

Pauline's yearning for her mother is settled after the counselling. Her relationship with her boss is improving. After the counselling sessions, she tried not to look at the negative side of her boss.

My yearning for my mom became settled; it also settled my relationship with my boss. (Pauline)

After counselling session, I try not to think about the negative side of my boss. Work on my relationship with my boss. (Pauline)

In my relationship with my boss, I feel I moved on and improved. (Pauline)

Kee revealed that her boyfriend had given feedback to her that her temper improved. Chong recalled the journey she walked through, and she has gratitude about the experience she shared with her family members. Lin maintained good relationship with her old friends, classmates, and friends that she met in travelling.

In my relationship with boyfriend, I do not find much. Just that my boyfriend feed back to me that he noticed my tempered improved. (Kee)

May be is more than that, (more than gratitude). It includes the experiences that we walk through together, the working hard and achieving, the conflict, the experience that we share. (Chong)

I still keep in touch with the old friends, old school mates, university mates and friends that I met in the traveling. (Lin)

In the indirect observation, the participant revealed that she wished to live a life truthful to herself and not bother about how other people look at her. Sam expressed his connection to the experience of the love of his father. When he is connected to the love, he felt he was able to love his family members more. His attitude towards his family is different now, he is more empathetic, willing to serve and accepting. His relationship with his mother is better, although she is still complaining a lot, he is more accepting now.

I wish to live a life truthful by myself and not border about how others look at you and what kind of circumstances in life. (Indirect Observation)

The experience was stored in my memory, it helps me in my relationship with my family, and I feel I loved them more when I felt loved, valued and protected. When I connect to my experience (the feeling of loved, valued and protected), the increased energy enable me to give love and feel more love when I am at home) (Sam)

Because of my own change, I feel my attitude toward my family is different now. I am more empathetic, willing to serve them and accepting them. My attitude toward my mom is better now, although she is still complaining, but I am more accepting now. (Sam)

Pursuing Wholeness. Soo expressed his interest in pursuing wholeness in his life.

He is trying to get to a higher level in life. The circle represents the wholeness in life. At this stage, he is trying to achieve calmness and simplicity in life.

The circle representing whole in life, I am pursuing wholeness in life. Trying to go higher in life, started from the bottom to the top. Getting more controllable and peaceful in life. The Colour is light representing I am simple and easy now. I am trying to achieve calmness and peace in life. (Soo)

My last stage in life I wish to be peaceful. May be this peacefulness will be another arena in my life. I am interested to practise Zen and use Zen in my life. However, my understanding and practice of Zen may be quite different compare to others. (Soo)

There is no use I talk so much, if my burden is not released fully from me. I know I still have a lot of burden not released yet. (Soo)

In the theme of Rediscovering Self, the three main themes are discussed and supported with participant's narratives. The three themes were divided into subthemes and further illustrated with participants narratives. The pursuing of wholeness is included in this discussion.

Themes That Emerged From Each Participant

Fen's Grief Journey. Grieving the death of her mother was difficult for Fen although cognitively she was prepared. It was the image of the deceased that caused her bodily memory to emerge; it was the same when she lost her grandmother many years back.

It was through counselling that her unresolved feeling was settled. She started to see the beauty in life again. She realised that if one is able to see the meaning behind the

suffering, the pain will be transformed. A beautiful phrase she had was, “Counselling transforms grief, heals, nourishes and strengthens the heart, making life beautiful and colourful again.”

She further explained that the Divine is able to see us through in each difficulty.

the Divine knows that your heart will not crush and you are able to face it. If you are not able to learn it during the first time, it may keep coming back, so that you will learn it. The important lesson on death has to be learnt, if not now, and then it will be another time. When some show no sadness in death, it may be not the time for them to learn; one day they will learn when they really feel sad on the separation of the loved one.

The life journey is not straight, it is full of obstacles, and ‘Death is something we will face in life, our friends and our loved one. One day we will be going also. This is something you will face in life. If you cannot learn it in life, you will still find pain in it. We should be able to handle and face it.’ Once we allow our sadness and pain to be dealt with, our death anxiety reduces, then we will be able to live happier life.

Fen discovered that there is no barrier in culture for grief. She felt supported in grieving with someone from a different background. She said,

when two grieverers come together they could support each other, it does not matter what ethnic group they belong to. I accepted her hug and when we hugged each other, I cried very badly, however I felt comfortable after that. In grief, if two persons could grieve together, you feel like you are not alone.

That is the power of grieving together, she explained. Fen’s grief journey and drawing are presented in Appendix P, 1.

Kee’s Grief Journey. Grieving the death of her mother for Kee was difficult for her although she tried very hard to overcome her sadness. She mentioned,

Every time I think of my mother and cried, I told myself I need to be strong. I saw that my brother and father, they did not cry as much as me. They cried during the funeral and no more after that. It seems to her that her other sibling was not so much affected by her mother’s death.

She had a very strong reaction towards the ambulance because her mother was sent back home by an ambulance in her last breath. She said, “Every time I see an ambulance, it triggered off my sadness. My mom was sent back by an ambulance.” She would cry very badly when she was back home alone. Despite how hard she tried to keep herself occupied, her sadness would not go away.

Her unresolved emotions affected her relationship with her fiancé. She wanted understanding from him and for him to accept her sadness. Deep in her heart, she was not aware that she had deep guilt feeling towards her mother. Although she rushed back from overseas and cancelled her plan to travel because of mother's sickness, she was not ready to lose her mother. She thought her mother would survive. She regretted that she had not spent good time with her mother and had not comforted her when she was very ill.

In her drawing, she used grey colour to represent grief. She felt calmer after she had drawn. "Grey is the colour for grief. After the drawing, I look at the mountain, and the nature, and my heart becomes calm. I feel better." Kee's grief journey and drawing are presented in Appendix P, 2.

Sam's Grief Journey. The releasing of emotion during the counselling session caused Sam to feel lighter. However, the process of releasing the emotion was not easy for him as he thought that it was fine to release a little but not all. For Sam, the process of counselling enabled the experience of the feeling, which was very real. He was aware of what happened inside him. The process allowed the integration of body, mind, and emotion, "The part of me feeling real was regarding my relationship with my dad, it was a mixture of feelings. I was feeling sad and experienced the loss and its reaction during the session."

It was during the counselling session that the bonding with the late father was restored. In that session, his yearning was released and his searching was ended. The broken relationship was restored and he felt close to his father again. He was able to look back with less pain; it was a scene where he spent time chatting with his father.

The love was restored, at that moment in the counselling session (when I was connecting with my dad in memory), I am feeling very comfortable, very quiet and peaceful inside. It is the feeling of love inside.

When he felt the love of his dad, he felt secure; he knew he was a loved child. This is the illustration given by Sam, where his energy is increased.

When I feel loved and blessed, I feel that I am protected and valued .My energy level increases, it was because of my emotional change, which lifts up my body, the illustration that I feel is similar is as if when walking through a place where there are lots of trees, you take in a deep breath, and you feel refreshed and you are more energetic.

His relationship with other family members improved after that too, “the experience was stored in my memory, it helps me in my relationship with my family, I feel I love them more when I felt loved, valued and protected.” He stated the importance of journeying together, “The counselling journey is helpful. It allows me to process my unfinished emotions towards my dad. When there is someone accompanying you in the journey, you feel more confident facing it.” Sam’s grief journey and drawing are presented in Appendix P, 3.

Tee’s Grief Journey. Tee cried and talked about what was buried in her for a very long time towards her grandmother. She stated the difference when crying outside alone and crying in the counselling room. Her illustration is as below.

Previously when I cried alone at home, I was afraid that something was not right with me and I am alone in facing the problem. When in a counselling session, I was not afraid, I knew after I cried will be very healthy, it is ok to cry.

I was given time and space to cry. The counsellor asked me something, I was speechless. She did not hurry me, just waited for me patiently. I cried for very long, I felt satisfied. I knew I was given the time to cry. When you cried outside, people normally ask you do not cry.

The counsellor had given her space and time to cry and she felt accepted. Her esteem was strengthened through the counselling session. “What the counsellor said had given a lot of assurance. I then believed I was not as bad as how I used to think of myself, it was a great encouragement for me.”

She claimed to know herself better after the counselling sessions.

Since the grief counselling session, I feel I understand myself better. Not to take other's remark seriously. I used to have low self-esteem, I need others to assured me and I hurt easily. Now I feel what is most important is how I view myself.

Crying in the counselling room allowed her to forgive herself.

After I was assured by the counsellor, I felt I can forgive myself. I knew the things happened long ago and it is impossible to change what happened in the past, then I should let go and forgive myself. I felt I do not need to be bother how others look at me so much.

She felt happier after the counselling sessions, as if baggage was removed from her, “after the counselling session, I was really happy. It was as if some garbage was cleared from my heart. It was also like an entanglement that was released.”

A beautiful quote from her in knowing the importance of releasing her emotion and not suppressing it, and the process of dealing with the emotion follows.

I suppressed the emotion and it became pain and suffering. However, if I resolved it, the pain will not follow me. I now know the process, and feeling much more confident now.

Tee’s grief journey and drawing are presented in Appendix P, 4.

Pauline’s Grief Journey. Pauline thought she was prepared for her mother’s death, and her mother prepared her before she left. Some of her experience with the anticipated grief are listed below.

When mom was sick and hospitalised, I was very sad. I was the youngest in the family, a lot of things mom planned nicely for me. I was a bit dependent on her. I was wondering what might happened when my mom leaves and I have no one to depend on.

Life will be better if she is still around.

Grief is a combination of loneliness and softness when my mom left me. My mom prepared me for her death. I was strong and was able to continue to trust God even in sadness.

She has encountered some difficulties in relating to others, and there were a few times she had uncontrollable sadness after hearing comments about her mother. Then she realised that the bitterness about her mother’s death was still with her and she said it was resolved during the counselling session. The illustration given by her was like a bomb hidden in her.

The counselling session was very good. It helped me to realise that I thought I had let go, but it was still in my heart. I was never aware that the grief was still in me. Even last year, I thought everything was fine, I had overcome the difficulties of

grief. I had accepted and let go of my mom's death. Actually, it was a bomb in my heart.

The wound of her mother's death is healed after the counselling session, and she is feeling happy. "I felt satisfied because my wound was healed. It consoles me." Her yearning towards her mother was also released in the counselling session.

I am really happy after the counselling session, my yearning was satisfied, and my wound was healed. I am happy. I felt it was so amazing, I told my colleague, all this while I was not aware it was grief that affected me, when the counsellor asked about my mom, everything came out.

After the counselling she was able to look back with no pain, only with good memory. To her, the journey to come to terms with grief through counselling could be a very beautiful and colourful journey. Pauline's grief journey and drawing are presented in Appendix P, 5.

Yong's Grief Journey. Yong's first encounter with grief and loss was when her mom was diagnosed with cancer. She tried all ways to save her mom. However, when her mother's condition worsened and the pain became unbearable, she accepted it and was prepared to let her go. There were no tears and the absence of grieving was unexpected. It was due to her early-anticipated grief and her disenfranchised grief reactions. Although life went on after that, she was down sometimes. At times, her grief was triggered off through a movie or a song. Her way of coping was through food.

I am not sure whether I go through the grieving process. Do I grieve after mom passed away? I never grieve during the funeral.

I was down after that, but life goes on. I was surprised I hardly cry.

In counselling, she was connected to her mother's love again.

The love from mom came when I connect with my mom. My mom is no longer around, but her absent does not mean her love is absent. When I connect with my mom, the love is there; when I do not connect, the love is not there.

A poem she wrote to remind her of mother and the relationship with her mother remains important to her:

I hold you close to me, I release you to be so free,

Because I am in you, and you are in me.

Healing brought wholeness to her. It is the essence of healing when one is whole or complete, not lacking anything in life. It is a process when one is very true, honest to self, and congruent. Wholeness is the essence.

It is a process very true, very honest to me. It is a congruent process.

A person in healing journey will reach a stage, which is fully healing or completely healed. The healing will make the person whole, no more hole and wholly.

She stated that “Grief alone will not bring love. Unless one goes for therapy, only grief will not bring love.” She believes love brings courage to pursue dreams. “One needs to feel loved, then the courage will come, the strength to pursue the dream will follow.” Yong’s grief journey and drawing are presented in Appendix P, 6.

Han’s Grief Journey. Death was unexpected and traumatic at times, in Han’s experience. It is something unpredictable and unrevisable, “that is the real situation, nothing can be revised, nothing can be predicted, if it can be predict, it can’t be called death.”

A lot of things are fated, sometimes you wish not that way but it turns out that way.” Her early attachment to significant people was to the grandparents, who took care of her since she was an infant.

She was helpless that the love was not expressed even though she felt it. After the death of her grandparents, she was avoided grief by not coming back to Malaysia. She knew her grief was not resolved.

I agreed that a lot of time grief is not dealt with during funeral. As I look back, my grief was not dealt with.

She concluded that grief would always come back if it was not dealt with during the funeral. She explained,

Grief will always come back because it was not processed or dealt with. During the funeral, there were too many people around; there were no space for grief.

After that my family hardly talked about grief, no one expressed grief in words, my family was not used to express emotion to one another.

Her grief towards her grandparents resurfaced during her uncle's funeral. She recalled her late grandparents and felt very sad. The unresolved grief caused her much sadness with the recent loss of her uncle. Han believed it was importance to go through the grieving process again in order to restore, or to regrieve.

Counselling provided a space for her to regrieve. When the counsellor was accompanying her in the process, it allowed her suppressed emotion to be released. She was feeling happier and lighter after that.

The sadness is out after the counselling session, is as if part of the sadness is released from the heart, I am feeling very light and happy now. Preciously I did not allow myself to grief, it was very true.

Han's grief journey and drawing are presented in Appendix P7.

Chong's Grief Journey. Chong believed that grief is unavoidable in life. She stressed that grief was not dealt with during the funeral, and left unresolved.

Grief is unavoidable in life. Human are born with emotion, if there is no grief, it will be strange. When you love someone and when you experience life, it is unavoidable that you will be grieving the loss. It is ok to grief, when we lose someone we loved in life, definitely, we will grieve. Sometime it is a time for us to grow.

The common way of dealing with grief is suppression. Although suppression might seem effective, emotions were trapped and repressed into the unconscious.

Feeling trapped mainly because a lot of emotion not resolved, there is no opportunity to resolve before this. There is no proper way of channelling my emotion, everything is suppressed within.

Avoidance is the defence mechanism in dealing with grief. Although things seem to go easy, many unresolved issues were covered up.

Things that I like I will continue, just that deep in a corner there is something, something suppressed within. Human beings are complicated and changeable, adaptable. Although you know that there are something there needed to be resolved, but you will tend to avoid and continue to do a lot of thing and being active.

Unresolved hidden emotion may be triggered and hidden grief surfaces again.

Only when there is something triggered it off. Like when during the night, and you are alone, you may felt down when you think of past memory. Alternatively, when you listen to a song or watched a movie, it will bring back all the memory again and felt down. Other than that, life goes on as usual.

Counselling provided a chance for Chong to revisit her grief and resolve the unsettled emotions. It was great especially with someone journeying together.

In this counselling session, it allows me to process my emotion, and accepting the loss of the perfect image of my dad . . . earlier, I only accepted it through cognitively internal dialog, it was not fully accepting. After the session, I felt I was able to accept naturally and completely.

I think to have a counselling session, as a platform for me to talk about my parents was great . . . especially you have someone to journey together.

Chong's grief journey and drawing are presented in Appendix P, 8.

Soo's Grief Journey. In the first theme, Revisiting Grief, Soo has only one theme, which is Attachment. The subtheme is unique and different from others, the Continuing Bond. He inherited the tradition from his parents where worshipping ancestors were emphasized. Although he continues to practise without much question, he was hesitant about the practices. The Continuing Bond seems to provide an easy transition for him after the death of a loved one, where there were not many emotional reactions after the death. The lacking of grief reaction emotionally minimised the yearning and searching for meaning after the death.

Soo had made preparations and sacrifices for his parents in choosing his career location, thus he insisted there is no regret in his actions.

I had no regret. What is the use of regret, you have made up your mind. It was a decision that was made after much consideration, although it was a wrong decision made.

In counselling, the relaxed environment allowed for the letting go of unfinished emotion and brought about happiness. The grief was very deep inside him, not easily touched. It was unconsciously symbolically expressed through words and colours.

The red inside is grief. The blue is within one corner, linked together with green, representing growth.

I am not going to choose blue anymore (representing also relinquishing the blue/ melancholia/ mental double through counselling.....It is three straight line (counselling experience), grief is represented by red, in counselling what is important is to help someone relax.

In this last stage of his life, he is pursuing peacefulness and wholeness. The journey towards peacefulness and wholeness was not an easy path. He used his own way and found it hard to fully achieve ultimate peacefulness and wholeness. However, it will always be the goal of his life to work towards that.

My last stage in life I wish to be peaceful. May be this peacefulness will be another arena in my life.

There is no use I talk so much, if my burden is not released fully from me. I know I still have a lot of burden not released yet.

Soo's grief journey and drawing are presented in Appendix P, 9.

Lin's Grief Journey. Lin believes that everything has a lifespan. That helps her in accepting death. She accepted that death is in the natural circle of all living things, and when one is old it is time to go. According to her as long as you have the deceased in one's heart, it is good enough. She does not have an issue with loss or melancholia. Her reaction towards death is detachment. Because she detached too quickly after death, there were issues that repressed into the unconscious.

In counselling, she expressed a little regret towards what was not done. She used a coping method to overcome the discomfort in grief. Even in counselling, some unresolved issues were expressed and a new image towards death emerged. The process of counselling was represented by a nice picture, with nature, the tree, breeze, and the ocean.

When there is little grief and loss, the finding of meaning in the process remains unexplored. There were not many changes in discovering self in grief. The only theme was spirituality, where she talked about virtue and contributing.

Grief was represented by two different colours, grey and blue. Both are the colour of grief for most participants in the study. The counselling process was represented by scenery, which she loved, a soothing nature scene. There is a tree, standing next to the ocean. The ocean is blue and deep, it was the colour that is similar to the first picture, the blue. The colour used for finding meaning is yellow. She had the same colour for her drawing in counselling session. The words she used were bright and sunny to represent both the colour and the future.

It was a beautiful transformation, from the difficulty expressed in grief. The counselling enabled growth and provided the necessity for growth. Then, the unspoken word in grief changes to be bright and hopeful. Lin's grief journey and drawing are presented in Appendix P, 10.

Summary of Themes for Participants

A summary for the themes of participants may be found in Appendix Q. The nine themes, namely—Attachment, Melancholia, Loss, Emotion Validated, Regret Expressed, Yearning Released, Individuation, Spirituality and Wholeness—are listed with the participant's emerging themes.

Comparison between Age Groups

Comparison was made between young, middle, and late adulthood. There were significant differences between the groups. The late adulthood group shows few attributes in revisiting grief, and has only one theme, Attachment. Subthemes were Detachment and Continued Bond. In the middle adulthood participants, there are the three themes present in all the participants, which are Attachment, Melancholia, and Loss. The young adulthood group has Attachment and Melancholia, but the theme of Loss is not significant.

For the second main theme, Resolving Unfinished, the late adulthood group has two themes, which are Regret Expressed and Emotion Validated. The theme of Yearning

is not found in the late adult participants. For the middle and young adulthood groups, the three themes are present in all participants, which are Emotion Validated, Regret Expressed and Yearning Released. All the participants in the middle and young adulthood groups have Yearning Released as a theme in Resolving Unfinished.

The third main theme, Rediscovering Self shows differences across the different age groups. The late adulthood group has only Spirituality and Wholeness, whereas the middle adulthood group has all three themes of Spirituality, Individuation, and Wholeness. The young adult participants have Individuation, Spirituality, and Wholeness as main themes in Rediscovering Self. Table 4.0 provides a summary of themes across the different age groups, and the themes for each group.

Table 4.0

<i>Comparisons of Themes across the Age Groups</i>			
Themes Adulthood	Young Adulthood	Middle Adulthood	Late
Attachment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Melancholia	<input type="checkbox"/>	<input type="checkbox"/>	
Loss	<input type="checkbox"/>		
Emotion Validated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Regret Expressed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Yearning Released	<input type="checkbox"/>	<input type="checkbox"/>	
Individuation	<input type="checkbox"/>	<input type="checkbox"/>	
Spirituality	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Wholeness	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comparison between Genders

Comparisons were made between women and men in different age groups. The comparison was possible for the late and middle adulthood participants. There is no male participant for young adulthood, thus the comparison was not possible.

Gender Comparison for Men and Women in Late Adulthood. There is only a slight difference in the grief counselling experience between men and women for participants in late adulthood. Participants in both groups show few attributes of grief. There is only one theme, which is Attachment. Among the two, the theme for male participant is Continuing Bond, whereas for the female participant it is Detachment.

Both groups' participants show few attributes in Resolving the Unfinished. The theme for female participant is Regret Expressed. The themes for male participant are Regret Expressed and Emotion Validated.

For the third main theme, Rediscovering Self, the male participant has two themes, which are Spirituality and Wholeness. The theme for female participant is Spirituality.

Both male and female participants show quite similar traits. They tend to be less reactive to grief, less expressive in grief, and less affected after the death of the lost one. The cultural influences are more significant in participants in late adulthood, thus causing quite similar reactions of them towards loss. The female participant in this age group, late adulthood is one of the exceptional cases for a woman responding to grief and counselling.

Gender Comparison for Man and Woman in Middle Adulthood. There are some differences between man and woman grief counselling experienced in Middle Adulthood participants. In Revisiting Grief, the male participant's subtheme for Attachment is Detachment. The male participant finds it easier to detach and not allow the expression of emotion to emerge. However, there are other areas of reaction, for

instance the cognitive reaction and bodily reactions. The female participants have all three themes, which are Attachment, Melancholia, and Loss.

The themes for Resolving Unfinished are the same for both groups. The themes are Emotion Validated, Regret Expressed, and Yearning Released. However, the male participants expressed more difficulties in expressing emotion during the counselling session compared to the female participants.

The difference between the male and female participants in Discovering Self in Middle Adulthood participants are in the theme of Wholeness. The female participant emphasized the theme of Wholeness in the experience of grief counselling, whereas the themes for male participants are Spirituality and Individuation. The male participant takes longer time to disclose, thus the journey of recovery and growth needed more time to accomplish.

The Meeting Point. In Rediscovering Self, there is a connection between the themes of this main theme and the themes of Revisiting Grief. The adult grieving the death of a loved one is an individual process; the combination of the participants has given a larger whole of the grief journey.

The theme Attachment connects to the theme of Individuation, Melancholia connects to Wholeness, and Loss connects to Spirituality. Their visual representations are in the following chapter.

Summary

The above discussion covered the findings from each participant and the formation of themes. The main theme, Finding of Self in Grief Counselling has three subthemes. The first is Revisiting Grief, which consists of Melancholia, Attachment, and Loss. The second theme is Resolving Unfinished, which consists of Emotion Validated, Regret Expressed, and Yearning Released. The third theme is Rediscovering Self, which consists of Individuation, Spirituality, and Wholeness. The themes are discussed with

supporting narratives. The subthemes and their categories are discussed with the support of the narratives from the participants. A comparison of themes is made upon the different age groups and genders. The connections of the themes are highlighted in the conclusion.

Chapter 5: Conclusion

This chapter discusses the findings of the research. First, it compares the findings of the research with previous theories and models. Second, it discusses the themes in the findings and the past literatures. Third, it discusses the relation between gender and grief. Fourth, it discusses the cultural influence on grief. Fifth, subthemes in group one (Revisiting Grief) are compared with subthemes in the last group (Discovering Self): Attachment and Individuation, Loss and Spirituality, Melancholia and Wholeness. Lastly, suggestions for further study are offered.

Comparison of the Findings with Past Theories and Models

A comparison is made between the findings with the theories and models in grief. The few theories and models discussed are Freud's theory on Mourning and Melancholia, Bowlby's Theory of Attachment and Loss, Grief Work and Stages Theory, and Worden's Task theory. A summary of the traditional and contemporary theory of grief is compared with the findings of the research. Themes in the findings are discussed in relation to the key concepts of the study.

Findings of the Research

The findings of the research are divided into three main themes. The first theme is Revisiting Grief, which consists of Melancholia, Attachment, and Loss. The second main theme is Resolving Unfinished, which consists of Emotion Validated, Regret Expressed, and Yearning Relieved. The third main theme is Rediscovering Self, which consists of Individuation, Spirituality, and Wholeness. Figure 5:0 provides a visual representation of the findings.

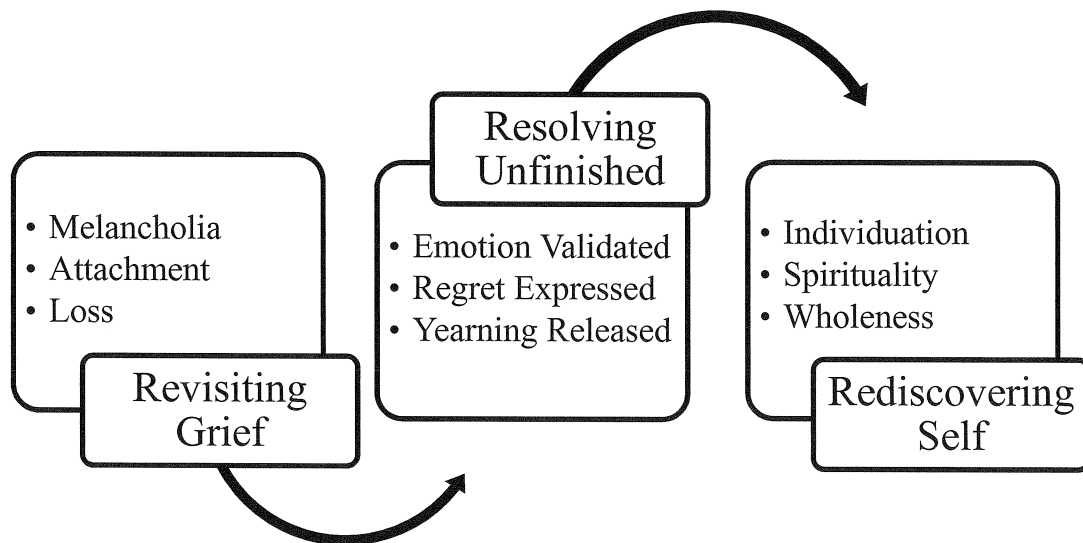


Figure 5.0. Finding self in grief counselling.

Freud's Theory on Mourning and Melancholia. In Freud's (1917) Theory on Mourning and Melancholia, he stated that in mourning, the ego is constantly working on the detachment with the deceased after the loss. According to Freud, readjusting continues until the deceased is detached unconsciously and the ego is restored to a stable stage and able to reattach to others. Figure 5:1 provides a visual representation of Freud's Theory on Mourning and Melancholia.

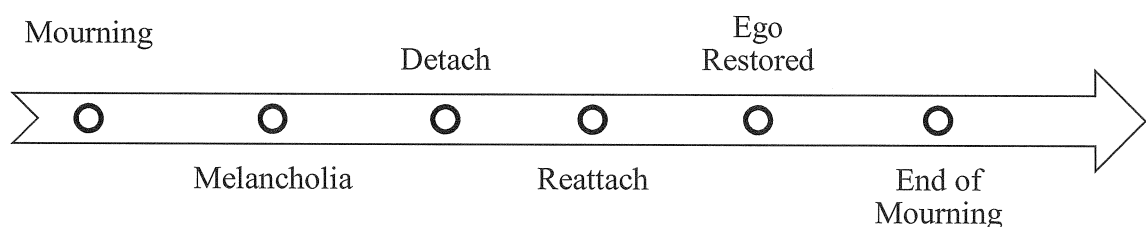


Figure 5.1. Freud's theory on mourning and melancholia.

In comparison, findings of this study consist of the theme Melancholia in the Revisiting Grief stage is represented by the stage of melancholia in grief which was suggested by Freud. The subthemes of Melancholia are Sadness, Avoidance, and Unsettled Ego, which are characteristics of Melancholia.

The ego is settled and reattached in the third theme, under the subtheme of Individuation. The individuation process is where the ego is strengthened and restored.

The ultimate goal in grief work is to enable the ego to be settled and restored. The findings of this study reflect the counselling process is where the unfinished is resolved, thus allowing the restoration of the ego. The reattachment process is achieved internally, described by spirituality, before the existence of the reattached figure in the griever's life.

Bowlby's Theory of Attachment and Loss. In Bowlby's (1980) Theory of Attachment and Loss, he believes that the response of grief was determined by the attachment style, which was formed in infancy by the attention given by the caregiver. He stated that separation from the significant person in bereavement elicits anxiety and he termed it as searching responses, in an attempt to reestablish bonding with the deceased. Figure 5.2 provides a visual representation of Bowlby's Theory of Attachment and Loss.

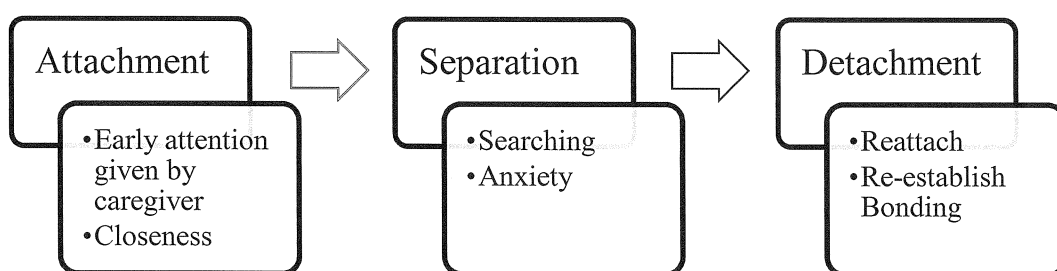


Figure 5.2. Bowlby's theory on attachment and loss.

In this study, the participants' bondings with the deceased are re-established. The separation with the deceased had created a stage of loss where the griever was searching to reattach with the deceased. The yearning was a response of searching and caused anxiety. In counselling, the yearning was released and thus ended the searching. In the last phase, Rediscovering Self, the bonding is described in the theme of spirituality, where the eternal bonding with the deceased is achieved.

Grief Work. "Grief work" has been widely accepted by bereavement theorists and practitioners as healthy adjustment which requires the bereaved to confront and express the emotions and failure to do that causes maladaptive symptoms (Freud, 1917; Parkes, 1972; Stroebe & Schut, 1999). The goal in Grief Work is to enable the griever to

detach from the deceased and come to term in the grieving process. Figure 5.3 provides a visual representation of Grief Work.

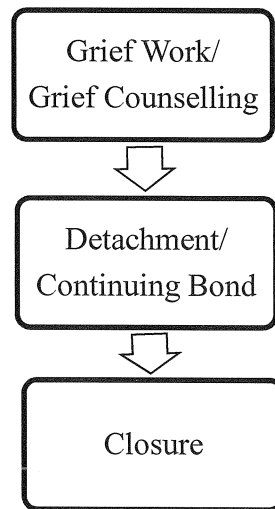


Figure 5.3. The goal of Grief Work.

In this study, grief counselling served as Grief Work in resolving the unfinished and allowing grief to come to term. The unfinished involved is divided into three main categories. The first category is the unfinished emotion, which was resolved by the process of validation in the counselling. Secondly, the regret was expressed and forgiveness is achieved. Thirdly, the yearning was relieved in the space given in counselling. This study explored further the meaning beyond Resolving Grief, which is reflected in the theme of Rediscovery Self.

Theories on Stages. Most theories on stages suggested the ending of grieving process in acceptance. Freud (1917), Bowlby (1980), and Parkes (1972) described the early stages in grief with difficult and painful emotion, which is Melancholia, and the later stages with a strengthened ego and reorganised self. Kubler-Ross (1973) revised her views on the first five stages of grief ending in acceptance, and summarised the last stage as meaning making. Similarly, Walsh and McGoldrick's (1991) stages theory has the last stage as reinvestment in other relationships and life pursuits. Figure 5.4 provides a visual representation of the flow in stages of grief, which ends in acceptance.

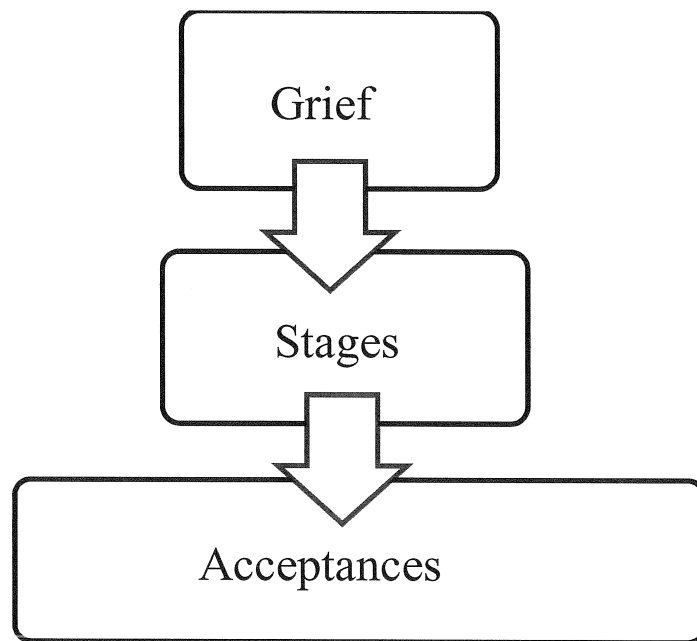


Figure 5.4. Stages and Phases theories.

Acceptance describes the theme of validating the emotion, in the second phase of grief journey, namely, Resolving Unfinished phase. The few subthemes of acceptance are accepting the emotion, accepting the loss, and accepting cognitively. The subtheme of accepting cognitively described the experience where the acceptance is achieved cognitively but not emotionally. The difference between accepting emotionally and cognitively is that the latter is similar to suppression, where there are unresolved emotions.

Theory of Process in Grief: Worden's Task Model. Worden's (2009) Task Model is selected to compare with the findings of the study because it was the model adopted in the counselling process. According to Worden (2009), the tasks are important and needed to be accomplished before one could move on in the grief journey. Figure 5.5 provides a list of the tasks in the process of grief.

Task 1	To accept the reality of loss To help the bereaved adapt to the loss of a loved one To adjust to a new reality without the deceased
Task 2	To process the pain of loss
Task 3	To adjust to a world without the deceased
Task 4	To find a connection To embark on new life

Figure 5.5. The four important tasks in Worden's Model.

The findings of this study indicated similarities in the participants' grief journeys. The first task is in helping the griever accept the reality of loss, which is shown in the second phase of grief which is Resolving the Unfinished. The theme under the Emotion Validated has the subtheme of Acceptance, which is accepting the loss. The second task of grief according to Worden (2009) is to process the pain of loss, which is described in the same theme, emotion validated, namely, to process the pain of loss. The third task is to adjust to the loss, which is described in the theme of Loss, which consists of internal and external loss. The last task in finding a connection is described in the last phase of grief journey, which is spirituality, where the spiritual connection or bond with the deceased is emphasized.

Integration of the Theories of Task, Dual Process Model, and Continuing Bond. Linda Machin (2009) introduced a new model which integrated the theories of Tasks of Mourning (Worden, 2009) with the concepts of grief in the Dual Process Model

of grief (Stroebe & Schut, 1999) and the notion of Continuing Bonds (Klass, Silverman, & Nickman, 1996). The model is shown in Figure 5.6.

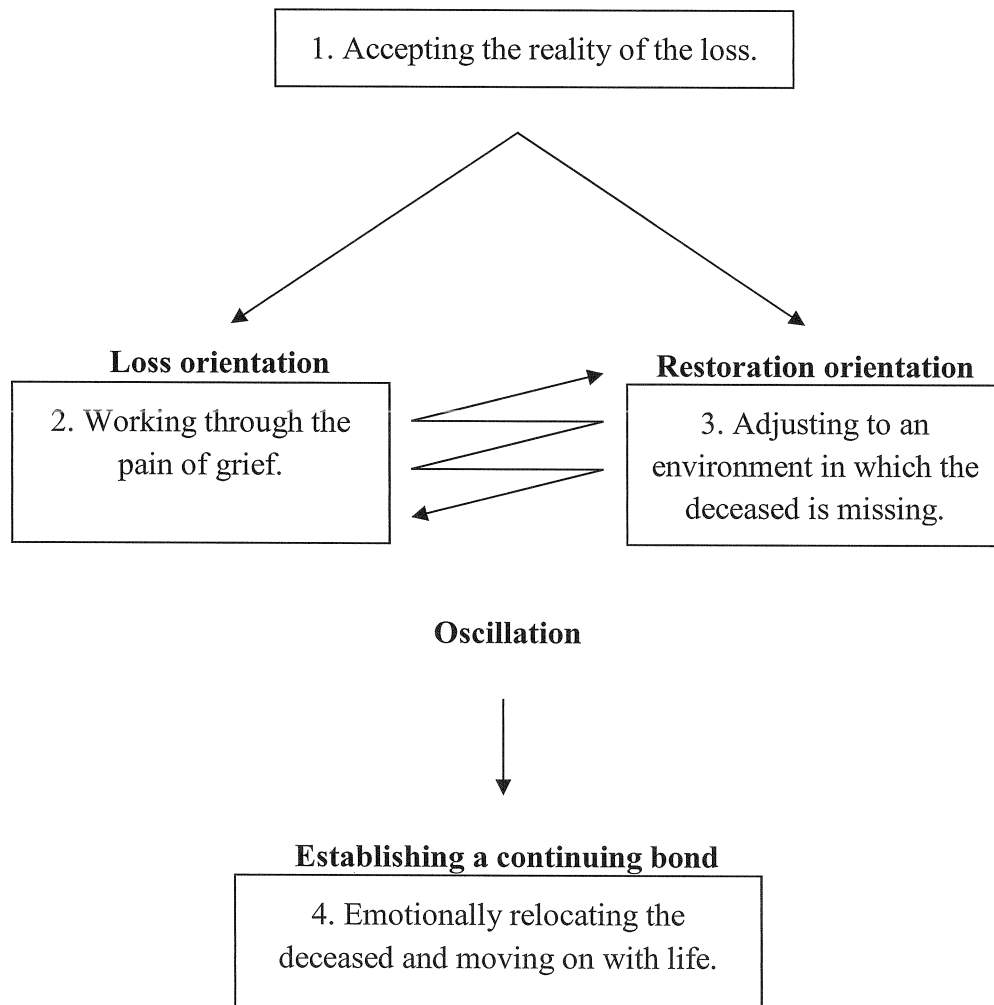


Figure 5.6. Integration of theory of Tasks of Mourning, Dual Process Model of Grief, Continuing Bonds.

The findings of this study suggested the Rediscovery of Self after the establishing of the Continuing Bond, which is represented by Figure 5.7.

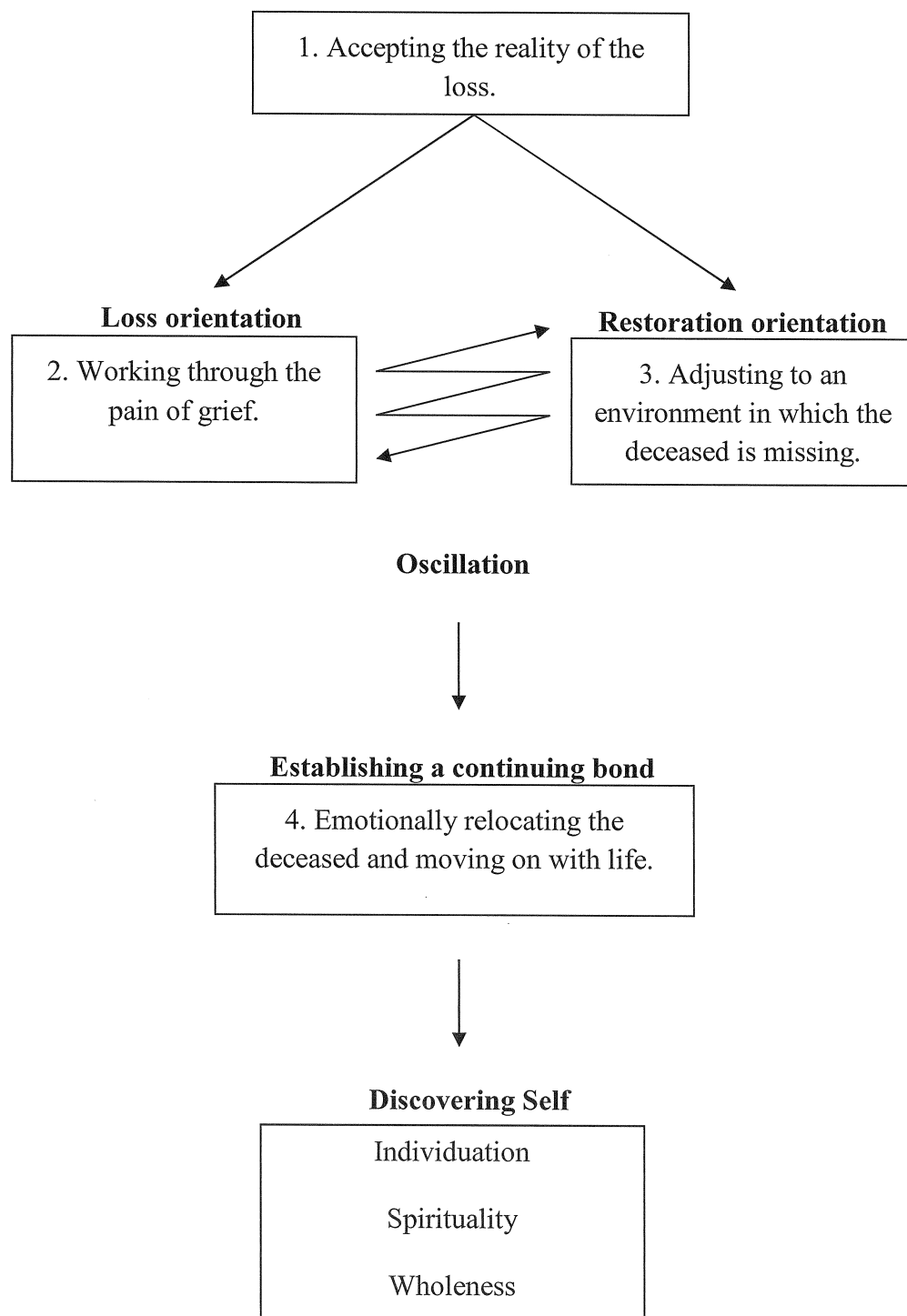


Figure 5.7. Integration of the theory of Tasks of Mourning, Dual Process Model of Grief, Continuing Bonds, and Rediscovering Self.

Simply, the findings of this study contributed to the combined model of Tasks of Mourning, Dual Process Model of Grief, Continuing Bond and the meaning in Grief, through the addition of Rediscovering Self in Individuation, Spirituality, and Wholeness.

Findings in Comparison with the Traditional and Contemporary Grief

Theories. The traditional theories are based on the theory of Mourning and Melancholia and the theory of Attachment and Loss. The emphasis of traditional theories is on detachment, grief work, and stages of grief. However, contemporary theories focused on continue bonding, meaning making, and process in grief. Figure 5.8 provides a summary of the traditional and contemporary theories.

Traditional

- Detachment
- Grief Work
- Stages

Contemporary

- Continuing Bond
- Meaning Making
- Process/Task

Figure 5.8. Attributes of traditional and contemporary theory.

The findings of this study reflected the importance of grief work through counselling. Grieving is viewed as a process instead of stages, where the meaning making is emphasized. Among the 10 participants, 1 has the theme of continuing bond. The others worked on the detachment through grief work, with finding the spiritual bonding, or memorialising the deceased as stated in Worden's Theory. This study explained the meaning in grief which is finding self in the process of individuation, spirituality, and wholeness.

Findings and the Important Concepts of the Study. The concepts in this study are listed in Figure 5.9. The four important concepts for exploring the counselling experience of a grieving adult come from the Theory of Attachment and Loss, Theory of Mourning and Melancholia, Grief Work, and Meaning Making in grief.

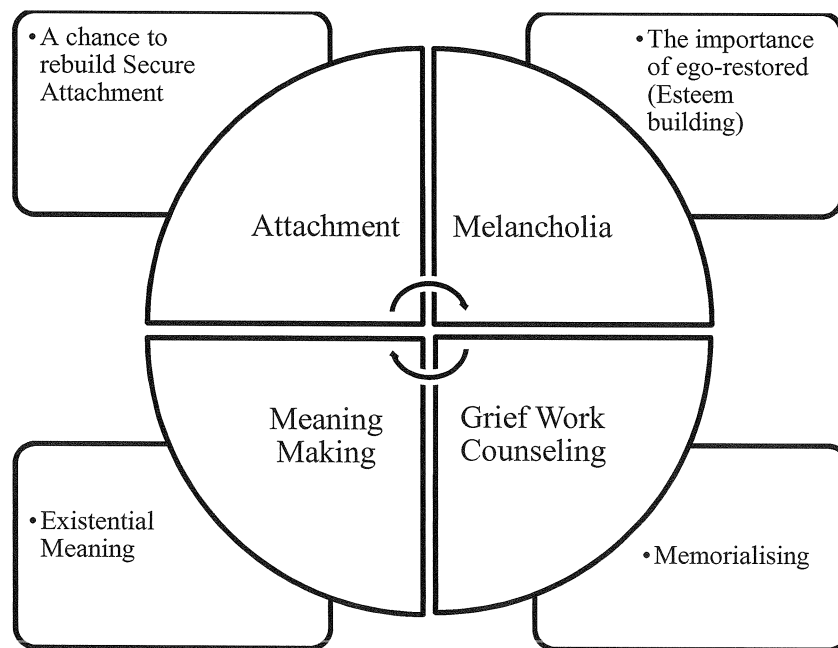


Figure 5.9. Conceptual representation of counselling experience of an adult grieving the death of a loved one.

The findings of this study reflected the similarities and continuity with the selected concepts. In difficulty of loss in attachment, the griever found opportunity to rebuild a secure attachment style after the loss. Individuation is a journey into strengthening self and sense of security. Aspects of Melancholia presented during grieving were externalised and resolved which leads to Wholeness. Grief counselling helps the griever in the process of memorialising the deceased with less pain. The concept of meaning making suggested the existential meaning in the grief journey. In this study, participants found spiritual meaning and discovery of self besides the existential meaning.

Themes in the Findings and the Past Literature

The themes from the findings are discussed in relation to the past literature. The emergent themes provided insights and may reflect the experiences of the larger population. In summary, grief is a universal journey. Although individuals grieve differently, there are similarities in the different experiences. The examples of each participant in this research have given valuable insights to other grievers.

Grief is a Journey. C. S. Lewis (1961) in his book *A Grief Observed*, stated that “Sorrow . . . turns out to be not a state but a process” (p. 47). He experienced great pain when he lost his wife in death. In this study, the participant described his or her own unique process in grief. The participants consist of adults from different age groups and genders, which allowed the possibility of representation of wide range of adult griever from different backgrounds.

Grief is Universal. Although the grief journey is unique and individual, the attributes of the experience are universal, carry similarities for different age group and gender. C. S. Lewis (1961) further explained, “It needs not a map but a history” (p. 47). Each griever’s experience is inspiring and enables others in finding meaning and connection. Participants’ individual grief journeys have given meaning and insight for others in a similar situation.

Worden (2009) summarised the uniqueness and the universality of grief in a beautiful saying, “Each person’s grief is like all other people’s grief; each person’s grief is like some other person’s grief; and each person’s grief is like no other person’s grief” (p. 8). In the grief journey, the findings of this study serve to allow identification of a similar population and enable the sharing and relating of the experience. Thus, it allows for generalization to the larger group.

Revisiting Grief. The themes and subthemes of Revisiting Grief are discussed with the past literatures. There are three main themes for Revisiting Grief, namely, Melancholia, Attachment, and Loss.

Regrief Therapy. Volkan introduced Regrief therapy for some clients (Volkan & Zintl, 1993). According to him, Regrief Therapy evolved as a way to loosen fixation during the loss, and to allow the griever to “regrieve” the loss. His goal in Regrief Therapy is to help the client distinguish between herself or himself and the lost person. The second step in Regrief Therapy is to speak of the loss, and to recall the circumstances

before the death. After the emotion is vented in Regrief Therapy, the client is asked to talk about the linking object. The counselling process helped the participants go through the process of grieving again, which may provoke strong emotions. At the end of the sessions, the participants' grief is externalised and brought into closure.

Volkan (Volkan & Zintl, 1993) stated that the term "normal grief" (p. 13) was a contradiction; there is little normal about grief. He explained that to lose a compelling figure in our lives is agonizing; it causes difficult reactions like hallucinations, daydreaming, laced with anger, denial, and splitting.

The process of Individuation describes similarities with the goals of Regrief Therapy, whereby the client is helped in distinguishing self from the deceased. Resolving the Unfinished describes similarities with the venting of emotions in Regrief Therapy. The memorialising in the theme of Spirituality reflects the idea of the linking object in Regrief Therapy.

Melancholia and Depression. The Executive Summary of a Report to the ADEC Board of Directors, regarding the removal of the Exclusionary Criterion about Depression in Cases of Bereavement, proposed revision in allowing clinicians to diagnose a person with major depression even within the early days and weeks following a death (ADEC, 2010). This was dated November 3, 2010.

Freud (1917, 2005) believed that melancholia and mourning have similar symptoms, which are "profoundly painful, depressed, a loss of interest to outside world, the loss of the ability to love" (p. 204). Volkan and Zintl(1993) described "engulfed mourners" (p. 89) as griever with depression that stems from an unresolved grief. They believed that depression is the unexpressed anger turned inward.

Some experience of depression is prominent for all grieving (Lendrum & Syme, 1992). They encouraged the exploration of the stuck emotions which enables the griever to understand their deeper feelings and find relief from the depression stage. They stated

“the recognition and exploration of a range of feelings can enable deeper, hidden feelings to emerge and the depression to begin to lift” (Lendrum & Syme, 1992, p. 190).

Some characteristics of melancholia revealed by the participants are sadness, avoidance, and unsettled ego. The descriptions for sadness are uncontrollable sadness, bodily reaction to sadness, and reasons for sadness. Avoidance is described by coping, defence mechanism, and isolation. Lastly, the unsettled ego is described by helpless feeling, anxiety and conflict, as well as lost sense of belonging and energy.

Attachment. The essence of Theory of Attachment explained both adult and children’s separation reaction. Similar to a child’s loss, an adult who lost a loved one and is grieving, starts out with the infantile need to search for the lost significant person (Parkes, 2006).

Parkes (2006) stated that modifying attachment styles might effectively reduce the risk of problematic bereavement. He revealed that many findings reported the importance of attachment which may have wide-ranging consequences, not just limited to bereavement (Parkes, 2006, p. 249).

In this study, there are three patterns of response in the theme of Attachment, which are Yearning, Detachment, and Continuing Bond. The Yearning is reflected in bodily, cognitive, and emotional response. The attribute of Yearning is similar to Bowlby’s Theory of Attachment and Loss, namely the stage of searching. The desire for togetherness is expressed in this theme.

Detachment or Continuing Bond. Silverman and Klass (1996) emphasized the focus on the negotiating and renegotiating the meaning of loss over time, but not letting go. They concluded that the grief resolution involved “ties to the meaning of our bonds with significant people in our lives, the meaning of membership in family and community, and the meaning we ascribe to our individual lives in the face of absolute proof of our own mortality” (Silverman & Klass, 1996, p. 22).

Identification. Some grieverers are having a continuing bond with the deceased through identification. Volkan (1993) stated that the process of identification happened whereby the unconscious process of the griever assumes aspects, ideas, and functions of the deceased. In this study, a participant stated that she took on the interest of her late mother in listening to the sentimental music that her mother used to listen to and also started to like the favourite beverage of her mother.

Losses

Rando (1991) writes that

the work of grieving entails mourning not only the actual person . . . but also the hopes, dreams, wishes, fantasies, unfulfilled expectations, feelings and needs you had for and with the person. These are significant symbolic secondary losses you must identify and grieve. (p. 17)

This study described the External and Internal losses. She stated, “Sometimes the death of a loved one brings up not only grief for what you lost, but also grief for what you never had and now never will have” (Rando, 1991, p. 17). The grief is past, present, and future related, according to her.

John Harvey (2002) in his writing on “Perspectives on Loss and Trauma: Assaults on the Self” challenged the notion of growth in the experience of loss, and stated that the key to transform losses into something positive is doing the hard work of the mind and spirit that gives meaning to our losses. Counselling provides a platform for the griever to transform the losses into growth in life.

Judith Viorst (1986, as cited in Harvey, 2002) viewed losses as natural and unavoidable in human development. She sees losses as necessary in life because we grow by losing, leaving, and letting go, and said,

throughout our life we grow by giving up. We give up some of our deepest attachments to others. We gave up certain cherished part of ourselves. We must confront, in the dreams we dream, as well as our intimate relationships, all that we never will have and never will be. (Viorst, 1986, as cited in Harvey, 2002, p. 8)

The loss of self-reported in this study was mentioned in Humphrey and Zimpfer (2008). They stated that the loss in the grief process involves letting go of a former identity and rebuilding a new identity. They believed the relationship that one has with the deceased consists of the self-identity that formed through the relationship. They concluded that the loss of the relationship involved loss of the part of self.

The attributes of loss described in this study were divided into two main groups, the external and the internal losses. The external losses consist of loss of support, loss of excitement, loss of relationship with the deceased, and the relationship with others. The internal losses consist of the loss of the past, loss of hope in life, loss of self, loss of memory, loss of significance, loss of love, and perfection in life. The reactions to loss described in the theme are pain, anger, weakness, helplessness, and loneliness. However, there were two participants who found it a form of relief when the parents passed away, due to the long suffering of the loved one, experienced before death.

Disenfranchised Grief

Disenfranchised grief is defined as the grief that a person experienced when the loss is not or cannot be acknowledged openly or publicly, or mourning is not socially supported (Doka, 1989). Kenneth Doka listed three reasons for disenfranchised grief, namely: (a) the relationship is not recognized, (b) the loss is not recognized, and (c) the griever is not recognized.

In this study, the reasons found for disenfranchised grief are anger, fear, denial, and trauma during the happening and the ambivalent relationship with the deceased. This study is consistent with Doka's view on the relationship between the griever and the deceased. The ambivalent relationship was contributing to the inability to mourn. The factors reported by participants that contributed to the disenfranchised grief are anger, fear, denial, and traumatised experience during death.

Kenneth Doka (1989) challenged bereavement counsellors to be prepared for an increased exposure to cases of disenfranchised grief. He thinks that the very nature of disenfranchised grief and the unavailability of informal support might draw the griever into seeking formal support when they encountered such experience.

Jeffrey Kauffman (1989) stated another form of disenfranchised grief for the dimension of intrapsychic, which he termed as Self-Disenfranchising Grief. He believes that the source of disenfranchised grief may not necessarily be societal; it may arise from within the self. He illustrated that the psychological and sociological sources of disenfranchised grief may be hard to differentiate. The participants in this study reported that anger, fear, denial, and trauma during the happening are psychological sources that caused the disenfranchised grief experience.

Vanderlyn Pine (1989) stated “in a highly mobile society with limited avenues for effective leave-taking in ordinary, everyday life and few avenues when death does occurs, the dilemma for those with suspect or non-existent rights and privileges will be even more difficult” (p. 22). The counsellor’s ability to identify the disenfranchised grief reaction or self-disenfranchised grief among the clients is crucial in providing treatment.

Resolving the Unfinished

The themes and subthemes of Resolving the Unfinished are discussed with the past literature. There are three main themes for Resolving the Unfinished, namely, Emotion Validated, Regret Expressed, and Yearning Released.

Counselling is the process of helping a client externalise the mental double of the loved one’s image (Volkan & Zintl, 1993), or the process of externalization of the melancholia of the griever. The unconscious narratives of a participant expressed the resolving of the blue after a counselling session.

I am not going to choose blue anymore (representing the relinquish of the blue/ melancholia/ mental double through counselling.....It is three straight line (counselling experience), grief is represented by red.

The ultimate goal in grief counselling is to achieve resolution but not replacement (Humphrey & Zimpfer, 2008). They believe that it is similar to reinvestment, where “what has been lost is integrated within, and is always part of the human spirit” (p. 52). The theme of Resolving the Unfinished described the resolving of emotion, regret, and yearning through the counselling process.

Emotion Validated. Humphrey and Zimpfer (2008) stressed the importance of encouraging clients to retell their story in the grief counselling sessions. They believed that the narrating of the detail and expression of grief promotes integration of the event and acceptance; and the feeling will emerge as the loss is cognitively accepted. They stated the more feeling that the client can release, the more capable they are moving in their grief work.

Counselling is the process in helping client externalise the mental double (Volkan, 1993) and the emotion. Doka (2010) recommended the use of the creative arts in helping the bereaved, which allow affective ventilation or cognitive processing (p. 190). Many participants reported their grief experience in artistic form. It allowed freedom and space in grief expression.

This study revealed the effectiveness of the expressive arts in helping the participants ventilate their pent up emotion. The participants found that creative art allows a means to express their grief where words were inadequate. Volkan (1993) stated “art is like our dreams, working out our unconscious struggles” (p. 137). He believes that creative art can represent many aspects of mourning such as expression of the griever’s continuing conflict over a loss, a creative linking object, or an attempt to repair or triumph over grief. According to him, the artistic work “lifted the dynamic (the search for and dread of reunion with the dead) to a higher level of human expression, to the arena of beauty and truth” (Volkan, 1993, p. 140).

Acceptance. Volkan (1993) believes mourning consists of two stages, the first of which is crisis grief, which included denying, splitting, bargaining, anxiety, and anger. He viewed the second stage of mourning as beginning when the griever came to acceptance, which is often viewed as the end of the mourning. He stated “only once we accepted the fact of the death can we begin the subtle and complex negotiations required to convert the relationship into a memory that no longer preoccupies” (Volkan, 1993, p. 13). This study reported the meaning making phase after the acceptance.

Some of the expressions of acceptance revealed by participants are accepting the emotion of grieving, accepting the loss, and accepting cognitively. Participants explained that in accepting cognitively they discovered conflicting emotion within them. They viewed that unless the emotion acceptance is achieved, one may not fully move on. One participant had non acceptance that caused the difficulties in grieving. Volkan (1993) viewed this as Splitting, when one part of the mind is acknowledging the loss, while the other is denying it.

Regret expressed. Regret was expressed during the counselling session. When regret is externalised, it enabled increasing courage and strength. As the quote of Thoreau highlights, make the most of the regret, cherish it until it reaches a separate and integral interest in us.

Make the most of your regrets; never smother your sorrow, but tend and cherish it till it comes to have a separate and integral interest. To regret deeply is to live afresh. (Thoreau, n.d.)

Most studies in grief reflected regret as one of the issues grievers are trying to resolve. Regret is defined as the experience one has when realizing that life did not, or will not, turn out as one had hoped (Mannarino, Eliason, & Rubin, 2008).

Regret Therapy. Mannarino, Eliason, and Rubin (2008) discussed the use of regret therapy in coping with death and end of life issues. They found that regret is often accompanied by anxiety and distress; an individual may become over preoccupied and

impair healthy functioning in daily living. However, they believe when regret is acknowledged and dealt with, it can move an individual beyond guilt, shame, disappointment, and sadness (Mannarino, Eliason, & Rubin, 2008, p. 322).

Tomer and Eliason (2008) believed that regret is both emotional and cognitive. They categorised regret into two types: regret of omission which is referring to the inability to live a coherent life or to have unity, integration, or wholeness in life, and, regret of commission which is referring to the mistake or things that one did that should not have done (p. 163). The finding of this research reflected the theme of the regret about what is done, which is similar to the regret of commission. Further, the regret on actions not done is similar to the regret of omission.

Yearning Relieved. Volkan (2007) stated that the mourning or grieving process may not end and the image of the lost person is kept in one's memory. According to him, the memory could resurface during an anniversary or important event. He believed that the grieving process was "practically ended" (p. 4) when the griever is no longer preoccupied with the lost object.

We can say that adults' mourning processes never end in their lifetime and they can reactivate an internal relationship with various mental images of their lost object, such as during anniversaries of significant events that had been shared with the lost person or thing. A mourning process only comes to a "practical end" when the mourner is no longer preoccupied with the mental images of the lost object and when the mental representation of the lost object ceases to remain. (Volkan, 2007, p. 4)

Volkan (2007) introduced the term perennial grief, where the mourning process may not end as the mental image remains unchanged after the deceased disappeared. He explained that the mental image emerged during some significant events such as anniversaries or festive season. He concluded that some perennial mourners created linking objects as a way to resolve grief.

Yearning for the lost person is an endless process for some participants. This study revealed that time does not stop the yearning for the death of a loved one. The

yearning is a reaction to the love shared in the relationship. Yearning does not end but it could be released and the longing recovered through the release of the yearning.

Importance of Grief Work

In today's modern world where the funeral is not able to resolve the unsettled emotions when one encountered death in life, good grief work remains important in healing and recovery. Volkan's (1993) view on the work of mourning or grieving is illustrated as below:

As long as we have an on-going real-world relationship with someone, he or she influences us and we revise and modify the psychic double accordingly. When he or she leaves our world, the real world experience subsides or disappears and yet the psychic double remains hot, all the more prominently so because of the separation. The work of mourning involves taking the heat out of the loss and cooling down the psychic double. (p. 27)

In counselling, the image of the deceased or psychic doubles are externalised thus allowing the ego to be restored and reattached. Volkan (1993) defined psychic double as the representation of the psychological truth of the relationship as we experience life. He views it as a form of emotional presence of the person in our life. In working through the grief work, one is allowing the emotional presence or the "psychic double" (Volkan, 1993, p.27) to be externalised and resolved.

Counsellor's Journeying

Parkes (2006) stated that the relationship between the therapist and the client is an important influence on the outcome of therapy (p. 257). This study reported the important attributes of the counsellor in accompanying the griever in their grief counselling journey as Presence, Acceptance, Trust, Questions Asked, and Awareness.

This study revealed that the presence of the counsellor was the most encouraging skill of a counsellor in helping the self-disclosure of the griever. The acceptance of the counsellor through validating the griever's emotion empowered them in releasing and revealing regret. The trust from the griever upon the counsellor enhanced the therapeutic relationship. Counsellor's skill in probing, clarifying, and encouraging further sharing

gave freedom in communicating. Through the counselling process, the griever is gaining deeper awareness of the grief process and about self.

Platform to change. Scott Peck (1990) stated that “the attempt to avoid legitimate suffering lies at the root of all emotional illness” (p. 142). He believes that if we live with the knowledge that death is a phenomenon in life, to be aware of the limited time to live and love, we would be guided to make the best out of our time and to live life to the fullest. However, if we are unwilling to face the anxiety of death, we deprive ourselves of its counsel and shy away from the ever-changing nature of things and life.

The counselling session provides a platform for the participant to talk about death and their anxieties towards the phenomenon. Through the counselling process, the participant’s perceptions about death and life changed. The participant expressed the importance of counselling in providing space, atmosphere, and allowing them to grieve in their own pace.

Parkes (2006) believes that preventive interventions in helping the griever from developing a complicated grief pattern indirectly reduce the need of psychiatric treatment in the clinical setting. He stated, “fewer people would need psychiatric treatment if the casual chains that lead to psychiatric disorder could be broken at an earlier point in the sequence” (Parkes, 2006, p. 248).

Solace. Roberta Temes(2009) introduced the practice of solace for the griever as each one grieves differently. She believes that grief counselling is appropriate to offer the needing griever several months after the death, and not immediately following (Temes, 2009, p. 64).

Importance of Counsellor’s Own Grief and Self-Care

Thomas Skovholt (2001) suggested creating a greenhouse at work as a way of burnout prevention and self-care strategy. He listed the five elements in creating the greenhouse as: leadership that promotes balance between caring for others and the self,

social support from peers, receiving other-care from mentors, mentoring others, and having fun (Skovholt, 2001, p. 135). He viewed venting as an important process by which people could use words and nonverbal communication to let go of distressing emotion. Similarly, he stated renewal or a process of freshness as crucial to prevent boredom in work, which he illustrated like “an energy shot that animates the practitioner” (Skovholt, 2001, p. 142).

The participants described that resolving counsellor's own grief was crucial in the professional service. The participant who was a counsellor stated, “Now I can accept funeral and death better. If grief is not dealt with, I will feel very sad when I see others grieve and will not be able to face it.” She further explained that, “now I know how to care for those who are in grief, know what words to say, and what can console others.”

Parkes (2006) urged the counsellor's training to incorporate the important topic of attachment and gaining awareness about the attachment needs of their own and the clients, “Academic expertise is not enough and experiential methods should enable trainees to become aware of their own attachment needs as well as those of their clients” (Parkes, 2006, p. 271).

Meaning Making in Grief

The exploration of the meaning of grief was achieved in this study. Mathers (2001) said

sharing in a person's search for meaning brings intimacy, increases mutual respect, and deepens integrity. It helps us recognise and accept the causes of suffering and wish to seek the means of their cessation. Meaning is a central concept in analytical psychology. (p. xiii)

The findings in this study reported the meaning of grief for participants.

Our need to connect to a sense of meaning and purpose is essential (Myss, 2011). Caroline Myss explained the importance of connecting with meaning and purpose which she claimed “marks a transformation of consciousness from the self-centred ego to a Self that is empowered by inner or spiritual resources” (Myss, 2011, p. 53). The process of

finding the meaning enables the strengthening of the self and transforming it into wholeness.

Victor Frankl (2011) stated meaning has to be found and not given. He explained the meaning must be found by oneself, through consciousness, which he defined as a means to discover meanings. The counselling sessions provided a way of finding the meaning in grief through one's consciousness.

Logotherapy. It is a tenet of Logotherapy that the humanness of man is grounded in his sense of responsibility (Frankl, 2011). Frankl (2011) believes "man is responsible for fulfilling the meaning of his life" (p. 119). Logotherapy seeks to heighten a person's innate awareness of his responsibility, including the responsibility to answer the question of how to interpret his life.

Logotherapy focuses on three fundamental facts of human existence: a will to meaning, a meaning in suffering, and a freedom of will. Frankl (2011) defined phenomenology as translating the wisdom of the heart into scientific terms. He added logotherapy as "retranslating this wisdom of the heart into plain words" (Frankl, 2011, p. 128).

In the counselling sessions, participants are gaining new insights into the meaning of their grief of losing their loved one. In this phenomenological study of adults' counselling experience in grieving the death of a loved one, meaning was described through the theme of Individuation, Spirituality, and Wholeness.

Meaning Management Theory. Meaning management theory introduces the wisdom to manage our inner life, which includes all of our feelings, desires, perceptions, thoughts, inner voices, and secret yearnings. Wong (2008a) stated

the objective of meaning management is to manage all our fears and hopes, memories and dreams, hates and loves, regret and celebrations, doubts and beliefs, and the various meanings we attach to event and people, in such a way as to facilitate the discovery of happiness, hope, meaning, fulfilment, and equanimity in the midst of setbacks, sufferings, and deaths. (p. 70)

This study captured the meaning of each participant as translated through their difficulties in grief journey. The journey echoes Wong, Frankl, and analytical psychology in believing that difficulties give meaning for each individual who seeks to understand it. The meaning found in return enhances the knowledge in our living and experience.

Rediscovering Self

The themes and subthemes of Rediscovering Self are discussed with the past literature. There are three main themes for Rediscovering Self, namely, Individuation, Spirituality, and Wholeness.

Individuation. The phrase “individuation process” was introduced by Jung in his book *Psychological Types* (Jung, 1923). Jung (1923) defined individuation as “the process of forming and specializing the individual nature; in particular, it is the development of the psychological individual as a differentiated being from the general [or] the process of differentiation” (p. 561). He further explained that since the individual is not only a single being by his own existence, the process of individuation does not lead to isolation, but “more intensive and universal collective solidarity” (Jung, 1923, p. 562).

Individuation always finds itself in opposition to the collective norm, since it means a separation and differentiation from the general, and a building up of the particular (Jung, 1923, p. 562). Participants in the study described the process of individuation as moving on from separation with the significant figure in life, differentiated with the environment which they were familiar with, and formed a new differentiated self.

Jolande Jacobi (1967) translated individuation as “coming to selfhood” or “self-realization,” which means “becoming an individual” (p. 83). She explained that individuation is a process that embraces a person’s innermost self, lasting and incomparable uniqueness, and becoming a person’s core self.

Integration. One of the important elements in the individuation process according to Jungian psychology is the conscious realization and integration of all the possibilities congenitally present in the individual, according to Jacobi (1967). She proposed that integration is more than the mere knowledge of the shadow's qualities (p. 40), as the missing elements in the unconscious must be sought and integrated (p. 71).

Jung termed "psychic wholeness" to represent a unity based on the complementary interplay of the various aspect of the psyche. It represents the best possible and most complete development and integration of the individual's psychic qualities. Jung viewed life as not to "know the truth but to experience and integrate it" (Jacobi, 1967).

In this study, the subthemes which emerged from the data indicated the attributes of Integration, namely, Integration of the opposite, Integration of the mind, body, and soul. The participants reported the feeling of smoothness as manifestation of the integrated self.

Self. Jolande Jacobi (1967) explained that the self is manifested when integration happened within the unconscious. In "*The Way of Individuation*," she stated, "the confrontation with the shadow and integration must always be achieved first in the individuation process in order to strengthen the ego for further laps in the journey and for the crucial encounter with the self" (Jacobi, 1967, p. 47).

Elisabeth Kubler-Ross (1997) viewed grieving as a process of growth and refining for the griever in seeing the beauty in self and life. She stated, "should you shield the canyons from the windstorms, you would never see the beauty of their carving" (Kubler-Ross, 1997, p. xv).

The participants in this study reported the theme of Self as in the aspect of the forming of the Authentic Self through the grieving process and the strengthening of their esteem. One of the lessons of death is that it can cause a human being to become what he

or she is called to become; it can be an accomplishment (Hennezel, 1998). This study reported the rediscovering of the true self for each participant in their grief counselling journey.

Spirituality. Some poets and writers have called loss a “spiritual wound” (Volkan & Zintl, 1993, p. 12). The griever is gaining deeper insight and connectedness in their spiritual life. In this study, most participants revealed that grieving has deepened their spiritual life. They viewed spiritual as not merely a form of ritual or religion.

Some characteristics of spirituality are discussed by Elizabeth Tisdell (2003). Among the characteristics listed are:

1. Spirituality and religion are not the same
2. Spirituality is about an awareness and honouring of wholeness and the interconnectedness of all things through the mystery of life-force, God
3. Spirituality is fundamentally about meaning making
4. Spirituality is always present in the learning environment
5. Spiritual development constitutes moving toward greater authenticity or to a more authentic self (p.28)

Tisdell (2003) indicated that spirituality is not the same as religion, but it is about the wholeness in connectedness with all things through the life force or God. She believes that spirituality will enable a person to find their authentic or true self.

In this study, the participants described spirituality as Virtues, Eternity, and in Contributing. Some virtues expressed by the participants are peaceful, happiness, appreciating, gratitude, and free. Spirituality is described in Eternity through having an eternal bond with the deceased and memorialising the deceased in daily life.

Wholeness. In Frankl’s (2011) book, *Man’s Search for Ultimate Meaning*, he explained the relation between spirituality and wholeness, saying that wholeness means,

“the integration of somatic, psychic, and spiritual aspects” (p. 34). He further stated that wholeness could not exist without spirituality as essential ground.

Caroline Myss (2011) stated the process of finding meaning in life experience contributes to the wholeness of life. She believes the quest for meaning and purpose is “an inherent yearning to become a whole person, liberated from the fears that pervade the heart and mind and take control of one’s life force” (Myss, 2011, p. 64).

The participants of this study described the theme of wholeness as transformation and wholeliness. The transformation of death, life, and views of grief enabled the experience of wholeness despite the loss. The theme of wholeliness described the state of being healed, in connection with the Divine and other.

Transformation. Jolande Jacobi (1967) stated Jung’s view of individuation involved a process of transformation, as “he speaks of the individuation process as a gradual, conscious process of transformation” (p. 26). Most participants reported the experience of transformation in various areas throughout their grief journey. Two important transformations indicated in this study’s findings are of existential grief and death anxiety.

Existential grief. Frankl (1959) in his classic book, *Man’s Search for Meaning*, wrote about his view on suffering and hope. Frankl (1959) described his optimistic view of human potential, providing insight into the power of human beings in allaying pain and suffering, even in situations of severe horror and deprivation. He stressed the construction of meaning through reaching out and connecting with others, in creative ways, and adopting an attitude of hope.

The study reported the participants transforming their views toward life. They viewed life as bright and hopeful, and were able to invest in life and others. The counselling process enabled their looking back to memories with their loved one after unresolved feelings were settled.

Death anxiety. Although one can never escape from the reality of death, the anxiety can be transformed into a source of inspiration for authentic living, through reconstructive meaning and narrative (Wong, 2008a). Meaning Management Theory suggested that one should view death as a master teacher rather than monster terror. Wong (2008a) stated, “by accepting death and understanding its full meaning, we acquire wisdom. By accepting death through faith, we find courage and an undying hope” (p. 78).

Yalom (2009) in his book *Staring at the Sun* stated two types of death anxieties. The overt death anxiety is easily recognizable, the covert death anxiety is subtle, hidden behind other symptoms and it is identified only by exploration (p. 12). The participants reported the transformation of death anxieties in their lives.

Wholeness. Wholeness is the state, or quality of being healed, whole, and in harmony with the Divine and all that exists (Harra, 2011). She explained that it means embracing our dual identity as an individual and part of the whole (p. 15). Harra (2011) encouraged the idea of wholeness, that is

instead of being lonely, you’ll know that you belong. You’ll feel loved and supported. You ‘ll will no longer sense that something is missing from your life or let your troubles overwhelm you. . . . You will sense that you are part of a huge, loving, compassionate whole that is always pouring its nurturing, healing energy into you. (p. 16)

The participants in this study reported the theme of wholeness, in the aspects of the strengthening of the connection with the Divine and to the people around them. They described it as a state of feeling whole, being healed, and able to connect and love again. Our natural state is wholeness (Harra, 2011). It is “the experience of physical, mental, and spiritual well-being and health” (p. 133). Harra believed we were designed to be disease free, healthy, and whole. She explained, “the body, mind, and spirit are meant to be in balance with each other” (Harra, 2011, p. 133).

Harra (2011) introduced the idea of sacred connections, which include the visible world and the invisible world. In this study, the finding is about the importance of the

Divine, which is the invisible world. Another theme is the Self and the world, which is representing our visible world.

The theme in this study suggested the experience of wholeness in the journey of grief. The experience of wholeness was possible through the transformation of death anxiety and grief. Grief is the reaction whereby the griever is brought into reexperiencing the wholeness again. The wholeness experience is possible in loss as wholeness suggests the connectedness of each to the universe, it is a state of being healed, whole, and in harmony with the divine and all that exists.

In conclusion, the themes in Rediscovering Self are reflected by the journey in grief where the griever is restored in finding self through the process of Individuation, Spirituality, and Wholeness. The findings of this study described the meaning making in grief of many researchers. Hope Edelman in her experience as a Motherless daughter, believes loss is the legacy of those who leave us.

Our lives are shaped as much by those who leave us
as they are by those who stay.

Loss is our legacy,

Insight is our gift,

Memory is our guide. (Edelman, 2006)

Gender and Grief

Doka and Martin (2010) described two main patterns of grieving. They concluded that the instrumental pattern is typically the way many men grieved, due to the contemporary pattern of male socialization. Women are more inclined to intuitive grieving where there was much expression. The third pattern is a blend of the instrumental and intuitive grieving patterns. There are men with an intuitive grieving pattern and women with an instrumental pattern. Thus, while there is a clear relation between gender and grieving, it is not seen as deterministic.

Intuitive Griever

Intuitive grievers experience and express their losses deeply (Doka & Martin, 2010). Doka and Martin (2010) describe that the intuitive griever may have different emotional reactions, ranging from shock, disbelief, to overwhelming sorrow and pain. According to them, the intuitive griever gains strength and solace from openly sharing their inner experience with others; they may seek professional counselling to have the intensity of their feelings and responses validated as part of their recovery process.

Among the 10 participants, 4 are intuitive grievers. Some of the characteristics of the intuitive griever as suggested by Doka and Martin (2010) are: intensity of affect over cognitions in the experience of grief; grief expression is important in grief experience; the primary adaptive strategy is going with the experience, the secondary adaptive strategies are of handling problems and meeting challenges.

Instrumental Griever

The instrumental grievers are more comfortable dealing with their losses intellectually (Doka & Martin, 2010). The griever reports difficulty to cry in expressing their grief although they have the common feeling of grief such as anxiety, sadness, yearning, and loneliness; just that the strength of the emotion is different. Doka and Martin (2010) believe that the instrumental griever must also find appropriate outlet for their feelings.

There are 3 participants who exhibited the characteristics of an instrumental griever, 2 men and 1 woman. Doka and Martin (2010) listed the characteristics of the instrumental grievers as: focus on cognition more than affect in the experience of grief, grief expression through the mastering of the environment, primary adaptive strategies are on the directed activities and problem solving, planned activity as a secondary adaptive strategy.

Blender Griever

Blender griever is having a mixture of the characteristics of instrumental and intuitive grieving patterns. Among the female participants, 3 show the blend of intuitive and instrumental grieving patterns.

Doka (2010) discussed the possibility of grief work for an instrumental griever (p. 197), stating that the traditional ways of self-disclosure and affective exploration are a poor match for the instrumental griever. He further suggested group work would emphasize the needs of the instrumental griever. In this study, individual counselling session was emphasized as it served the needs of the different grieving patterned individual.

The above discussion indicated the characteristics of instrumental and intuitive grievers. Blender griever indicated a mixture of the instrumental and intuitive patterns of grieving. In this study, although most women are intuitive and blender grievers, there was a woman who was an instrumental griever. Both men in this study have the instrumental grieving pattern. In conclusion, grieving patterns are influenced by gender but not determined by it.

Grief and Culture

The importance of culture in helping the bereaved has been emphasized in the process of helping (Lalande & Bonanno, 2006). However, this study found there is no difference in grief although different cultures may have different practices in grieving. A participant expressed that there is no barrier in grief. When she met another griever from a different cultural background, they were crying together for their losses. To her, if two persons could grieve together, one will not feel lonely in the grief journey.

When my mom passed away, there was person I met in the hospital, I feel when two grievers come together they could support each other, it does not matter what ethnic group they are. (Fen)

I accepted her hug, when we hugged each other, I cried very badly, but I felt comfortable after that. Even if there is grief, if two persons could grieve together, you feel like you are not alone. (Fen)

In summary, culture may be influencing the grieving process but the attributes of grief are nearly similar despite the differences culturally. As griever's share the same language, thus, findings of each participant may allow the possibility of identifying with the larger population. C. S. Lewis stated that the experience of each griever is important in giving a history for us, as the experience is universal and carries meaning for others in a similar environment.

Finding Self in Grief Counselling

Grieving is the pain of letting go of love and searching for what has been lost (Wong, 2008b). Wong (2008b) believed that in the grieving process we might discover something far more precious than we ever knew. Figures following represent self-discovery through the grieving process.

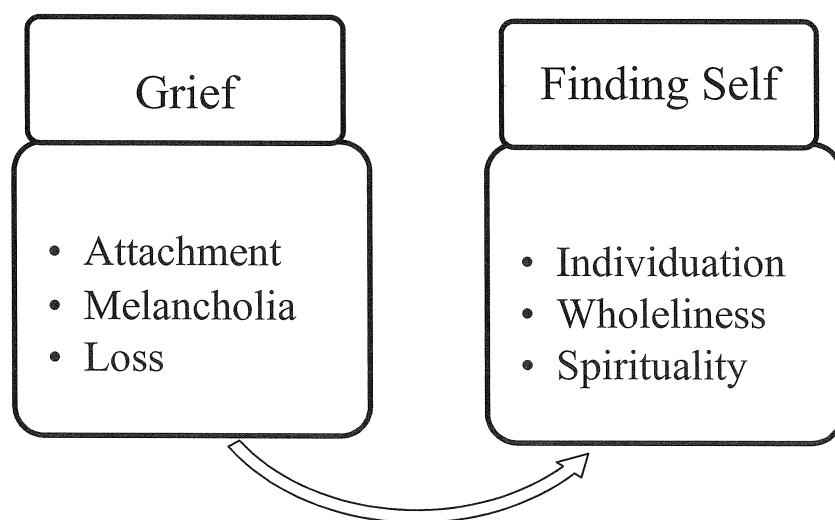


Figure 5.10. Grief and the finding of self.

Figure 5.10 shows attributes of grief as attachment, melancholia, and loss. The process of grief leads to phases in finding the self: individuation, spirituality, and wholeness.

Melancholia and Wholeness. The first theme in grief is melancholia. In the grief journey, melancholia is replaced by the finding of self in wholeness. Figure 5.11 shows melancholia in grief is replaced by finding self in wholeness.

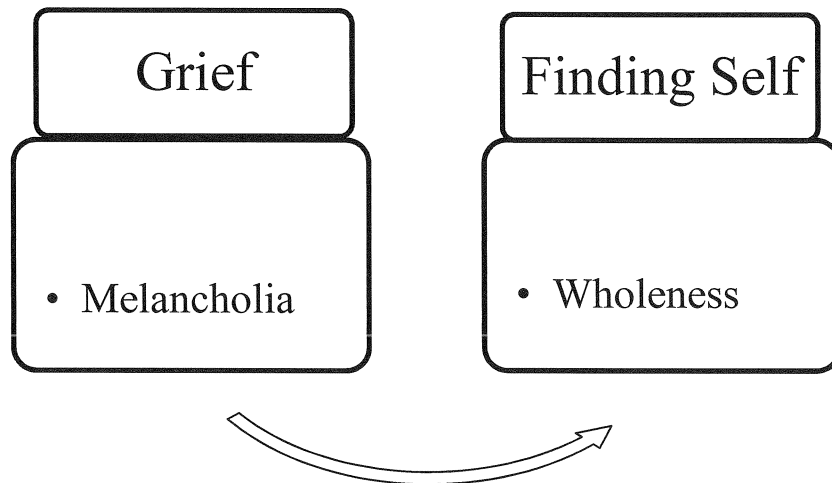


Figure 5.11. Melancholia in grief is replaced by wholeness.

Attachment and Individuation. The second theme in grief is attachment. In the loss of attachment, the individual finds self in individuation. Figure 5.12 shows the attachment in grief is replaced by finding self in individuation.

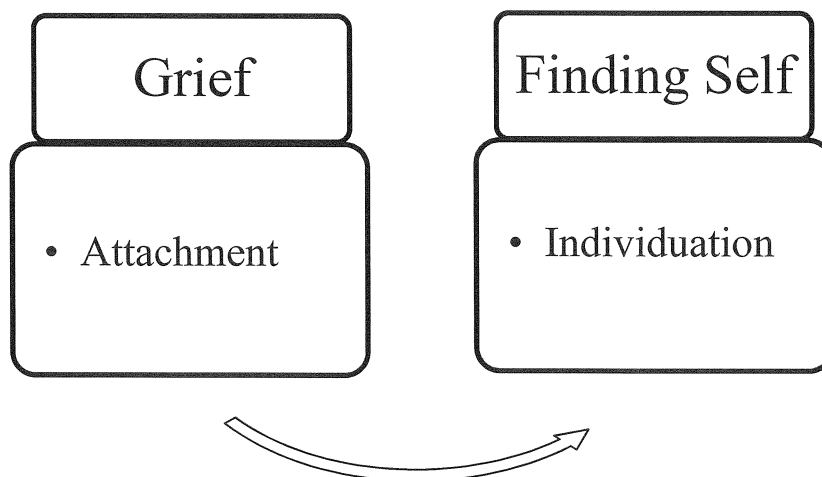


Figure 5.12. Attachment in grief is replaced by individuation.

Loss and Spirituality. The third theme in grief is loss. In grief, loss is replaced by the finding of self in spirituality. Figure 5.13 shows the loss in grief is replaced by finding self in spirituality.

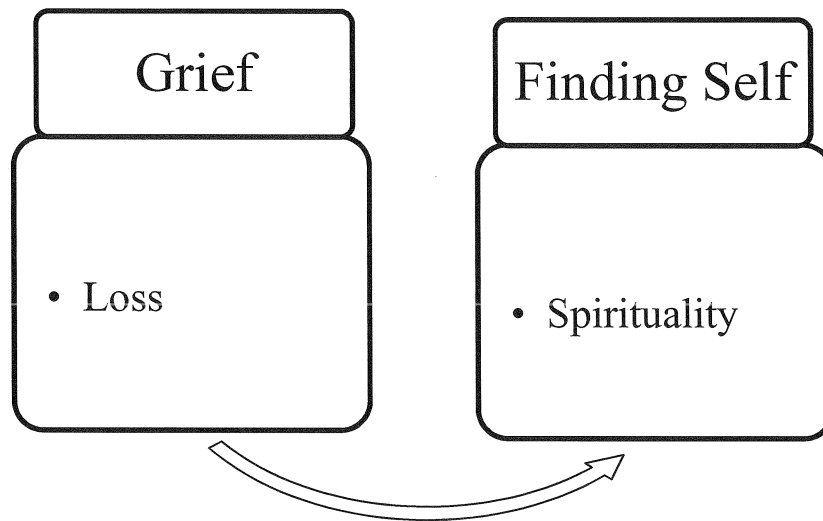


Figure 5.13. Loss in grief is replaced by finding of self in spirituality.

Suggestions for Further Study

This study was carried out based on the belief in the importance of the bridging the gap between research and practice. Future research on the counselling experience of adult grieving the death of a loved one may be extended to the following topics suggested: the different types of losses, the different counselling experiences, experience from different perspectives (the practitioner's perspective), and experience from different interventions and cultural backgrounds.

Research focused on intervention and practitioner is important as it allows the bridging of gap between the research and practice (Temes, 2009). Research focused on finding out the essence of the experience in the counselling process will allow practitioners to understand better the needs and experience of their clients. This will allow the practitioners to be more efficient in delivering their service.

Research on different types of losses may bring insight to the needs of different groups dealing with different losses. For instances, the loss of a child, the loss of a

spouse, the loss of an intimate relationship, the loss of a job, and so on. Research on different types of losses is significant for the identification of the particular group.

Experience from other types of counselling cases, for instance, sexual abuse, marital conflict, depression, suicidality, domestic violence, substance abuse, addiction may be replicated to understand each topic in a deeper manner. The essence of each experience is unique and precious.

Research based on the counsellor's view may strengthen the understanding of the essence of the experience from other perspectives. Besides the perspective of the griever, the counsellor's perspective may enhance knowledge of the experience of counselling. The practitioner's perspective on the counselling experience of adult grieving the death of a loved one may add new insight to the topic.

Further research may focus on different interventions in detail. One of the possible topics in the counselling experience of griever is through Expressive Therapy. Another one is on Sandplay used on the counselling experience of adult grieving the death of a loved one.

Cultural differences may indicate some special features in the unique experience of ethnic groups in the grief counselling experience. In Malaysia, Chinese are among one of the bigger ethnic groups, the largest ethnic group being the Malay or Muslim. Indians make up the third largest ethnic group after the Malay and Chinese. There are other minority groups like the Kadazan, Iban, Bidayuh, et cetera. The multicultural features of the Malaysians may provide a wide range of cultural differences across the various groups.

Study of the role of counsellors and the importance of counsellor self-care may suggest the importance of the research on the topic related. The topic related to the professional practices of counsellor, for instance, the supervision, peer support, and other personal support systems may provide awareness for the counsellor on the topics. The

issue of compassion, fatigue, or burn out may be other important topics to research in Malaysia.

Conclusion

It is the image in the mind that links us to our lost treasures;

But it is the loss that shapes the image,

gathers the flowers,

weaves the garland.

(Colette, 2002)

Grieving the death of a loved one is a painful process. The memories, experiences shared out of love with the deceased had become double images that remained.

Counselling sessions enable the double image of the lost person to be externalised and memorialised.

This study reflected the counselling experience of adult grieving the loss of a loved one in a beautiful and transforming journey; starting from Revisiting Grief, Resolving Unfinished, and Rediscovering Self. The meaning of Loss was found in Rediscovering Self through Individuation, Spirituality, and Wholeness. Grieving the Loss is becoming beautiful through the counselling process.

Grief is the Price for Love,

Love is the Prize of Grief,

In Grief, Loss finds Love.

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Appendix A: Informed Consent

You are invited to participate in this research, which aims is to understand the counselling experience of adult grieving the death of a loved one.

Information

This research makes use of interview, indirect observation and documentation as data collecting methods on adult's experience in counselling when grieving the death of a loved one. The interview will allow meaningful understanding of a person's experience in counselling after the death of a loved one. It will take place at a time and venue that is of convenience to you. The interviews will be recorded in order for the researcher to review the conversation in detail.

Confidentiality

Your participation will be treated as private and confidential. You will be given a pseudo name in the report. The documents and interviews sessions will also remain as confidential.

Participation

Your participation in this research is voluntary. If you decide not to continue, you may withdraw from this study at any time and your data will be destroyed.

Contact

If at anytime you have any queries about this research or the procedure, you may contact the researcher, Tan Kui Chin at 016-3477913 or tankuichin925@yahoo.com

Consent

I have read, understood and given consent to take part in this study voluntarily.

Participant's signature: _____ Date: _____

Appendix B: Demographic Information

1. Pseudonym

2. Age

3. Race

4. Religion

5. Education

6. Occupation

7. Marital Status

8. Relationship with deceased

9. Year of death

Appendix C: Interview Protocol 1

Topic: Counselling experience of adults grieving the death of a loved one

Objective:

To understand the experience in counselling for adults grieving the death of a loved one.

Research question:

How was the experience of counselling for adults grieving the death of a loved one?

Notes:

1. The questions served as a guide. Time will be given to explore the ideas/themes that emerge during the interview.
2. Each question is probed to get an in-depth understanding
3. Nonverbal expressions are recorded in space provided.

Equipment needed:

1. Two recording aids for recording
2. Interview protocol
3. Researcher diary
4. Journaling material for participant

Name :

Date :

Time :

Place :

Guide to interview	Researcher's note	Researcher's comments Issues / Reflection
<p>Part A Getting started-Rapport building</p> <ul style="list-style-type: none"> • Explanation of research objectives. <ul style="list-style-type: none"> - to understand the experience in counselling for adult grieving the death of a loved one • Inform participants' rights and confidentiality <ul style="list-style-type: none"> - All information shared in the interview will be kept confidential and will not be made available to other without your permission. - Consent form will be issued and signed by participants. <p>Part B</p> <ol style="list-style-type: none"> 1. Personal Information 2. Relationship to the deceased 3. History of the loss (length) 4. Personal Information 5. Relationship to the deceased 6. History of the loss (length) 7. History of the loss (How) 8. History of the loss (Experience) <p>Additional sharing</p> <ol style="list-style-type: none"> 9. Anything else you wish to add? <p>Word of Appreciation</p> <ol style="list-style-type: none"> 10. Thank you so much for the information. I really appreciate your time and willingness to share. Thanks again. 		

Appendix D: Interview Protocol 2

Topic: Counselling experience of adults grieving the death of a loved one

Objective:

To understand the experience in counselling for adults grieving the death of a loved one.

Research question:

How was the experience of counselling for adults grieving the death of a loved one?

Notes:

4. The questions served as a guide. Time will be given to explore the ideas/themes that emerge during the interview.
5. Each question is probed to get an in-depth understanding
6. Nonverbal expressions are recorded in the space provided.

Equipment needed:

5. Two recording aids for recording
6. Interview protocol
7. Researcher diary
8. Journaling material for participant

Name :.....

Date :.....

Time :.....

Place :.....

Guide to interview	Researcher's note	Researcher's comments Issues / Reflection
<p>Part A Getting started-Rapport building</p> <ul style="list-style-type: none"> • Explanation of research objectives. • To understand the experience in counselling for adult grieving the death of loved one • Inform participants' rights and confidentiality • All information shared in the interview will be kept confidential and will not be made available to other without your permission. • Consent form will be issued and signed by participants. <p>Part B</p> <ul style="list-style-type: none"> • How is your experience in counselling? • How is it like to be in counselling after losing the loved one in death? • Were there any differences before and after? • Are there any ways the experience you have in counselling affected the way you feel about yourself? • Any advice you would give to someone grieving the death of a loved one? <p>Additional sharing</p> <ul style="list-style-type: none"> • Anything else you wish to add? <p>Word of Appreciation</p> <ul style="list-style-type: none"> • Thank you so much for the information. I really appreciate your time and willingness to share. Thanks again. 		

Appendix E: Interview Protocol 3

Topic: Counselling experience of adults grieving the death of a loved one

Objective:

To understand the experience in counselling for adults grieving the death of a loved one.

Research question:

How was the experience of counselling for adults grieving the death of a loved one?

Notes:

1. The questions served as a guide. Time will be given to explore the ideas/themes that emerge during the interview.
2. Each question is probed to get an in-depth understanding
3. Nonverbal expressions are recorded in the space provided.

Equipment needed:

4. Two recording aids for recording
5. Interview protocol
6. Researcher diary
7. Journaling material for participant

Name :.....

Date :.....

Time :.....

Place :.....

Guide to interview	Researcher's note	Researcher's comments Issues / Reflection
<p>Part A</p> <p>Getting started-Rapport building</p> <ul style="list-style-type: none"> • Explanation of research objectives. • to understand the experience in counselling for adult grieving the death of loved one • Inform participants' rights and confidentiality • All information shared in the interview will be kept confidential and will not be made available to other without your permission. • Consent form will be issue and sign by participants. <p>Part B</p> <p>Clarification</p> <ul style="list-style-type: none"> • Given what you said, where do you see yourself going in future/ What sense does it make for you? • Are there any ways the experience you have in counselling affected the way you feel about yourself? • Any advice you would give to someone grieving the death of a loved one? <p>Additional sharing</p> <ul style="list-style-type: none"> • Anything else you wish to add? <p>Word of Appreciation</p> <ul style="list-style-type: none"> • Thank you so much for the information. I really appreciate your time and willingness to share. Thanks again. 		

Appendix F Sampel of Codes from the Interviews

Counseling experience of griever.nvp - NVivo

File Edit View Go Project Links Code Tools Window Help

New

Code At

Look for: Search In Tree Nodes Find Now Clear Options X

Nodes

- Free Nodes
- Tree Nodes
- Cases
- Relationships
- Matrices
- Search Folders
- All Nodes

Tree Nodes

Name	Sources	References	Created On	Created	Modified On	Modified By
Revisiting grief	15	18	22/7/2011 8:28:06 PM	KC	20/3/2012 11:22:56 AM	KC
A	5	5	5/7/2011 8:42:46 PM	KC	15/3/2012 7:19:44 PM	KC
Year	3	3	6/7/2011 10:20:22 AM	K	15/3/2012 7:19:44 PM	KC
t	2	2	19/2/2012 12:51:43 AM	KC	15/3/2012 8:31:21 PM	KC
E	3	4	19/2/2012 12:49:50 AM	KC	15/3/2012 8:31:21 PM	KC
C	1	1	17/2/2012 12:10:25 PM	KC	15/3/2012 8:31:21 PM	KC
D	2	2	17/2/2012 11:24:05 AM	KC	15/3/2012 8:31:21 PM	KC

transcript interview Fen2 transcript interview Fen3 Pauline2 transcript interview Fen 1 Revisiting grief

<Internals\Han\Interview\interview2han> - \$ 1 reference coded [1.67% Coverage]

Reference 1 - 1.67% Coverage

Grief will always come back because it was not process or dealt with. During the funeral, there were too many people around, there were no space for grief. after that my family hardly talked about grief, noone expressed grief in word, my family was not used to expressed emotion to one another.

<Internals\Han\Interview\interview3han> - \$ 1 reference coded [3.05% Coverage]

Reference 1 - 3.05% Coverage

When I cried for these people, I actually also cried for my grandparents. I can clearly remembered my grandma took me to visit each of them(I losses uncle and few important relatives in my family within a year, multiple grief triggered off regrieving for the grandparents)

KC 163 Items

Summary Reference Text Picture Audio Video

Appendix G Sample of Codes from the Indirect Observations

Counseling experience of griever.nvp - NVivo

File Edit View Go Project Links Code Tools Window Help

New

Code At

Look for: Search In Tree Nodes Find Now Clear Options X

Tree Nodes

Name	Sources	References	Created On	Created	Modified On	Modified By
Revisiting grief	15	18	22/7/2011 8:28:06 PM	KC	20/3/2012 11:22:56 AM	KC
A	5	5	5/7/2011 8:42:46 PM	KC	15/3/2012 7:19:44 PM	KC
Year	3	3	6/7/2011 10:20:22 AM	K	15/3/2012 7:19:44 PM	KC
t	2	2	19/2/2012 12:51:43 AM	KC	15/3/2012 8:31:21 PM	KC
E	3	4	19/2/2012 12:49:50 AM	KC	15/3/2012 8:31:21 PM	KC
C	1	1	17/2/2012 12:10:25 PM	KC	15/3/2012 8:31:21 PM	KC
D	2	2	17/2/2012 11:34:06 AM	KC	15/3/2012 8:31:21 PM	KC

transcript interview Fen2 transcript interview Fen3 Pauline2 transcript interview Fen 1 Revisiting grief

<Internals\Chong\Observation\Chongobservation1> - \$ 1 reference coded [1.19% Coverage]

Reference 1 - 1.19% Coverage

I was reminded of the friend ho passed away, the friend' s death causes me to recall of my parents' death, I am thinking more on my parents now,

<Internals\Chong\Observation\Chongobservation2B> - \$ 1 reference coded [0.23% Coverage]

Reference 1 - 0.23% Coverage

I was regret after my high school and degree, how nice if my parents see me graduate.regrief

<Internals\Fen\Interview Transcript\transcript interview Fen 1> - \$ 1 reference coded [0.54% Coverage]

Reference 1 - 0.54% Coverage

So the grief is like there is a missing of something which I did not appreciate last time.

Sources

Nodes

Sets

Queries

Models

Links

Classifications

Folders

KC 163 Items

Summary Reference Text Picture Audio Video

Appendix H Sample of Codes from Documentation

Counseling experience of griever.nvp - NVivo

File Edit View Go Project Links Code Tools Window Help

New [Icons]

Code At [Dropdown] ... In [Dropdown] ... [Icons]

Look for: [Text] Search In [Tree Nodes] Find Now Clear Options X

Nodes

- Free Nodes
- Tree Nodes
- Cases
- Relationships
- Matrices
- Search Folders
- All Nodes

Sources

- Nodes
- Sets
- Queries
- Models
- Links
- Classifications
- Folders

KC 163 Items

Tree Nodes

Name	Sources	References	Created On	Created	Modified On	Modified By
Revisiting grief	15	18	22/7/2011 8:28:06 PM	KC	20/3/2012 11:22:56 AM	KC
A	5	5	5/7/2011 8:42:46 PM	KC	15/3/2012 7:19:44 PM	KC
Year	3	3	6/7/2011 10:20:22 AM	K	15/3/2012 7:19:44 PM	KC
t	2	2	19/2/2012 12:51:43 AM	KC	15/3/2012 8:31:21 PM	KC
E	3	4	19/2/2012 12:49:50 AM	KC	15/3/2012 8:31:21 PM	KC
C	1	1	17/2/2012 12:10:25 PM	KC	15/3/2012 8:31:21 PM	KC
D	2	2	17/2/2012 11:24:05 AM	KC	15/3/2012 8:31:21 PM	KC

transcript interview Fen2 transcript interview Fen3 Pauline2 transcript interview Fen 1 Revisiting grief

<Internals\Soo\Documentation\Soo 1> - \$ 2 references coded [14.14% Coverage]

Reference 1 - 9.62% Coverage

The red inside is grief. The blue is within one corner, link together with green, representing growth

Reference 2 - 14.14% Coverage

The grief is deep inside, not easily touch. The blue colour on on hand and the green representing growth. In the melancholia, one find growth.

<Internals\Yong\Documentation\Yong2> - \$ 1 reference coded [31.47% Coverage]

Reference 1 - 31.47% Coverage

Grey is the colour for grief, down and dale, no energy

<MommelInterview\interview Chong> - \$ 1 reference coded [14.6% Coverage]

Summary Reference Text Picture Audio Video

APPENDIX I Audit Trail for Themes and subthemes

Revisiting Grief

<Internals\Han\Interview\interview2han>

Grief will always come back because it was not process or dealt with. During the funeral, there were too many people around; there were no space for grief. After that my family hardly talked about grief, no one expressed grief in word, my family was not used to express emotion to one another.

<i>Themes</i>		<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
Melancholia	Sadness	<p><Internals\Chong\Interview\Chong2c></p> <p>The first time (blue) where I was sorrow and down in my own grief. Then the therapist (light blue) given me the space and trust to explore myself.</p>	<p><Internals\Chong\Observation\Chongobservation2B></p> <p>My dad's death was very sudden, so I was not able to accept, I was trying to avoid. When my mom passed away, it was bad, added my father's death I was totally lose. I remembered I was cheerful and happy when I was small, then at age of 8 to 12, I was sad and melancholic, as I see everyone has mother except me.</p>	<p><Internals\Han\Documentation\Han2></p> <p>This is sadness and unhappiness. It is like a big portion of sadness in my heart.</p> <p><Externals\Sam></p> <p>He has emotion that is not able to express, he knew there were deep sadness that is hard to express.</p>

(Continued)

<i>Themes</i>	<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
Avoidance	<p><u><Internals\Kee\Interview\Kee1></u></p> <p>It was like I was trying to avoid or run away from thinking of it. I talked to my friend before, and I cried badly, everyone did not know what to do, it supposed to be a happy event. After that I told myself, I must control my emotion.</p>	<p><u><Internals\Chong\Observation\Chongobservation2B></u></p> <p>My dad's death was very sudden, so I was not able to accept, I was trying to avoid. When my mom passed away, it was bad, added my father's death I was totally lose. I remembered I was cheerful and happy when I was small, then at age of 8 to 12, I was sad and melancholic, as I see everyone has mother except me. My grief was not dealt with, I was trying to avoid.</p>	<p><u><Internals\Sam\Documentation\Sam1a></u></p> <p>The colour used is grey, representing the hidden emotion and pain he is trying to hold. Like a stone which is very hard. The colour representing coolness and defensiveness. This is a way to avoid the strong emotion within.</p>
Unsettled ego	<p><u><Internals\Sam\Interview\Sam1></u></p> <p>The experience that he has is very different from what he knew! Although he has prepared and knew that one day we are going to die, cognitively it is ok to accept, but practically it was hard to accept. It is conflicting to what he believes and how he feels.</p>	<p><u><Internals\Chong\Observation\Chongobservation3A></u></p> <p>Things that hold me back I was not too sure, may be it is the grief or sadness that hold on to me for so long. (a bit like unsettled ego)</p>	<p><u><Externals\Soo></u></p> <p>The unresolved emotion leaving him no energy and forgetful, self-blame and blaming others.</p>

(Continued)

<i>Themes</i>		<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
		It was regret that he was not able to play his role well, he should be given more time to his dad. Yet in my heart I know given the constrain that I will not be able to do well. There is always the conflicting thought that influencing him.		
Attachment	Yearning	<u><Internals\Sam\Interview\Sam3></u> Missed my dad a lot and the sense of loss is back again.	<u><Internals\Chong\Observation></u> I was ok the last time when I talked about this with my sister, but today I was sad, and I do not know it was because of their relationship or because I think of them. (It was the bodily memory about the parents, now the sadness is released)	<u><Internals\Han\Documentation></u> Missing, yearning or remembering the person who has gone in her heart <u><Memos\Documentation\Reflective on Documentation CKH></u> - It is the missing and yearning for them.
	Continuing Bond	<u><Internals\Soo\Interview\Soo2></u> My parents were cremated after their death, then the ashes was put in the urn and placed in the temple. I normally go and worship them few times in a year.	<u><Internals\Chong\Observation\Chongobservation1></u> Actually, the memory is very strange. the memory you have about someone may not be true. Just like I use to idealise my parents relationship. (Distorted thought: idealised the deceased.)	

(Continued)

<i>Themes</i>	<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
	<p>Continuing bonding through worshiping them. But there were some confusion about what might be the best for them. My family emphasized on the ancestor worshiping. It was practised since my grandparents' times. I set up the table next to the alter, there were photo of her on the table and every morning food are placed on the table for her. (Doing this is like continuity to the relationship) To make it more proper, I hired monk to pray for her in between. I feel this is the last thing I could do for her to show my role as a filial son. After one month, the photo was put together with other alters, and we believe that she is equivalent as ancestor God.</p>		
Detachment	<p><u><Internals\Sam\Interview\Sam1></u></p> <p>I was trying to rationalised and compensate by treating my mother well, trying to run from the feeling that I have not done enough by doing more for mother.</p>	<p><u><Internals\Chong\Observation\Chongobservation1></u></p> <p>My image of my mom was very soft and loving. May be because I heard it from my neighbour, and also she was sick in my memory and she hardly beaten us up. My memory of</p>	<p><u><Internals\Lin\Documentation\Lininterview1></u></p> <p>The face of the mom could be remembered clearly in her mind. It was an unconscious act where she was talking about her brother death</p>

(Continued)

APPENDIX I Continued

<i>Themes</i>	<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
	<p>My own emotion was not dealt with as I was shock by my mom's reaction and I just have to play my role to accompany her.</p> <p>It was very hard for emotion released after that, may be because I am a man. It is hard. I need to take care of many other things.</p>	<p>hardly beaten us up. My memory of mom was just like that, There is no memory about my attachment with her.</p> <p>That was when I was 6 to 8 years old. Some memory about my mom and she is very far away. Some people can remember things when they were very young. But my memory is up to about 5 years old only.</p> <p><u><Internals\Chong\Observation\Chongobservation2B></u></p> <p>Feel like able to look back and search what actually happened in the past, just that when I look back there were very little memory left with me.</p> <p>My memory for mom was really blurred, only from age 6 to 8. That memory was very distant too. Most of the description about my mom I heard it from my sibling, neighbour or third party.</p>	<p>but the face of the mom emerged. it is the regrief with her mom when the present death triggered off her grief toward her mom. it was the unfinished in the past that emerged in the grieving of other.</p> <p>It is the grey colour representing grief for the brother.</p>

(Continued)

<i>Themes</i>	<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
	<p>My own emotion was not dealt with as I was shock by my mom's reaction and I just have to play my role to accompany her.</p> <p>It was very hard for emotion released after that, may be because I am a man. It is hard. I need to take care of many other things.</p>	<p>hardly beaten us up. My memory of mom was just like that, There is no memory about my attachment with her.</p> <p>That was when I was 6 to 8 years old. Some memory about my mom and she is very far away. Some people can remember things when they were very young. But my memory is up to about 5 years old only.</p> <p><u><Internals\Chong\Observation\Chongobservation2B></u></p> <p>Feel like able to look back and search what actually happened in the past, just that when I look back there were very little memory left with me.</p> <p>My memory for mom was really blurred, only from age 6 to 8. That memory was very distant too. Most of the description about my mom I heard it from my sibling, neighbour or third party.</p>	<p>but the face of the mom emerged. it is the regrief with her mom when the present death triggered off her grief toward her mom. it was the unfinished in the past that emerged in the grieving of other.</p> <p>It is the grey colour representing grief for the brother.</p>

(Continued)

APPENDIX I Continued

<i>Themes</i>		<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
Loss	External loss	<u><Internals\Fen\Interview Transcript\transcript interview Fen 1></u> To know that is death, a person can just disappear like that from this world. That is the experience of death.		
	Internal loss	<u><Internals\Chong\Interview></u> The loss of perfection is not something obvious (as compare to the loss of the parents.) It was something very subtle, then sometimes we missed it. I was thinking sometime when we are actually experiencing grief and loss and we do not realise. This is the insight I get from this counselling experience.	<u><Internals\Chong\Observation></u> To think further, I wish now to be back to the youthful me. In a way I realised now, I loss myself when I loses my parents. Now to go back to the youth, I am like gain back my real self.	<u><Internals\Kee\Documentation\Kee8b></u> The colour is grey. There were empty in the middle of the circle. It seems that there is a void in each and every one. There were four tall, equal height plants, may be representing the four of them that remain, her father and her two brothers. Feel very dale; feel there is a pain near the chest.
	Loss reaction	<u><Internals\Fen\Interview Transcript\transcript intevieiw Fen 1></u> Really like the heart is so painful, is like I am sick and the heart is so painful. It was a very intense feeling.		

(Continued)

Resolving Unfinished

<Internals\Chong\Interview\Chong2>

Feeling trapped mainly because a lot of emotion not resolved, there is no opportunity to resolved before this. There is no proper way of channelling my emotion, everything is suppressed within.

I felt like each time when I process my grief, there is something surface, then I felt sad, and then resolved. After that, I felt the issue is subsided. I realised that each time the issue behind the sadness was new things that I realised in my life.

<Internals\Chong\Observation\Chongobservation2B>

My grief was not given any time to deal with. Firstly, I was ignorant about the important of grief work, secondly, I moved to a new place after that, I was busy adjusting to the new environment. I just jumped over the grieving period, that affected my life a lot.(Inhabited Grief) I think it was the greatest impact of my dad 'death on my life.

<i>Themes</i>		<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
Emotion Validated	Acceptance	<u><Internals\Chong\Interview\Chong2</u> \geq I think the cognitive mind and feeling are very different. Previously I was trying hard to accept through internal dialog, but it was different, my acceptance is in my mind not my heart. This experiential process helps me in my feeling.		<u><Externals\Kee></u> She is finally came to acceptance of the mom death.

(Continued)

APPENDIX I Continued

<i>Themes</i>	<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
Experiencing the Pain of Emotion	<p><u><Internals\Sam\Interview\Sam4></u></p> <p>I am more aware of my emotion, especially my deep emotion with my dad. It was not easy to release or express, I just may be let it out little by little. After the released, I was better. But the process of expressing was painful.</p>	<p><u><Memos\Observation\Reflecting on observation1></u></p> <p>The participant started with control emotion. As she continue to talk about her parent, she started to cry...Especially on that part when she discover that her parent also like other parents, often quarrel. The being idealised parent was later found that it is like others, the grief is on the loss of perfection or idealistic in life.</p> <p>In this session it is like Worden Task 2, to process the pain of pain. It is also a process of resolving the unfinished. Many people thought they have forgotten the pain of grief, the heart may be harden and one do not feel the pain, at the same time the past memory was loss.</p> <p>After processing the pain, one is able to look back with less pain and follow by good memory.</p>	<p><u><Internals\Han\Documentation\Han3 ≥</u></p> <p>Counselling is like wave, there is up and down, there are happiness and unhappiness.</p>

(Continued)

APPENDIX I Continued

<i>Themes</i>		<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
	Emotional Released	<p><u><Internals\Fen\Interview Transcript\transcript interview Fen3></u></p> <p>Last time I used to avoid and escape. I will try not to mention it and I think that is ok. Until I discovered it should not be handle that way. I knew that you could handle for a short while but when it come back again, the reaction will be even greater. I realised that we need to look into the emotion. After knowing our emotion it needed to be released.</p>		
Regret Expressed	Action	<p><u><ternals\Kee\Interview\Kee1></u></p> <p>After my mom death, besides missed her a lot, I am feeling very sorry to her.</p> <p>When I think back, besides sadness, I was too regretting. I kept saying, if if if... If I know she is leaving, I will not quarrel with her; If I know she is leaving, I will treat her well. I did not know her sickness was so back that she is dying.</p>	<p><u><Internals\Chong\Observation\Chongobservation1></u></p> <p>I am feeling regret that I did not learn things from my dad. My dad knew many things, I kind of missed the opportunity to learn things from him. The appreciation was not there when he was around,</p>	<p><u><Externals\Soo></u></p> <p>Expressing guilt and regret that he did not treat his mom nicely.</p>

(Continued)

APPENDIX I Continued

<i>Themes</i>	<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
Emotion	<u><Memos\Interview \Interview Tee></u> When I cried I felt I released all the guilt in me, I feel it was so real that I came to her, and say many sorry. I felt like it was also crying out what I felt I can't forgive myself all this while, why I did not treat her well when she was around.	<u><Internals\Chong\Observation\Chongobservation1></u> Cognitively I accepted the facts, the regret and what had happened. But sometimes, I cried, was it because of the grief.(The meaning of tears)	
Anger towards others	<u><Internals\Sam\Interview\Sam3></u> I feel guilty when I was angry with my family. My anger affects my relationship with family.		
Self-Forgiveness	<u><Internals\Tee\Interview\Tee2></u> After I was assured by the counsellor, I felt I can forgive myself. I knew things happened long ago and it is impossible to change what happened in the past, then I should let go and forgive myself. I felt I do not bother how others look at me so much.		

(Continued)

APPENDIX I Continued

<i>Themes</i>		<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
Yearning Released	Emotionally	<u><Internals\Pauline\Interview\Pauline2 ≥</u> <p>When the counsellor asked, what is your impression about your mom? I suddenly felt very sad and missed her a lot. I cried very badly. It was during the questioning time it triggered all my emotion about my mom.</p>	<u><Internals\Chong\Observation\Chongobservation2B></u> <p>I feel like I can hug him and kiss him, to express my love for him.</p>	<u><Internals\Pauline\Documentation\Pauline2></u> <p>The counselling started with recalling my childhood memory. There were the happy moment during my early years. Later on when I talked about my mom, I started to feel sad and cried very badly. I missed her so much, yearning to see her again.</p>
	Bodily	<u><Internals\Pauline\Interview\Pauline2></u> <p>When the counsellor asked, what is your impression about your mom? I suddenly felt very sad and missed her a lot. I cried very badly. It was during the questioning time it triggered all my emotion about my mother. After the cry in counselling room, I felt that my burden was released.</p>	<u><Internals\Chong\Observation></u> <p>Trying to wipe off tears. There is no word to describe how I feel. I was not sure why I cried so badly. (Bodily memory) Trying to explore in the past, feel like revisit the loss. Today my reaction was unexpected. May be during the session my emotion was touched.</p>	
	Cognitively	<u><Internals\Sam\Interview\Sam2></u> <p>Missed him a lot. Knowing that life is so different without him, his role is something that none else could replace. This emotion was dealt with in the counselling.</p>		

(Continued)

APPENDIX I Continued

<i>Themes</i>		<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
	Meaning of tears	<u><Internals\Pauline\Interview\Pauline 2></u> The meaning of tears, it is the yearning. I do not know why I kept crying, may be my wound were triggered again.	<u><Internals\Chong\Observation\Chongobservation1></u> I had spoken about this many times cognitively, is like until nothing is new. But today I cried uncontrolled, I wondered what is the meaning behind the tears.	
Rediscovering Self				
<i>Themes</i>		<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
Individuation	Integration	<u><Internals\Kee\Interview\Kee4></u> We need to see the two sides of things, good and bad.	<u><Internals\Chong\Observation></u> - Cognitively I accept when I am not perfect, but emotionally I find it hard to accept if there is imperfection.(There is a gap between cognition and emotion) I still need to tune myself, to be congruent.	<u><Internals\Han\Documentation\Handrawing></u> There is an integration between the two different parts of her.

(Continued)

APPENDIX I Continued

<i>Themes</i>	<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
Self	<p><u><Internals\Fen\Interview Transcript\transcript interview Fen2></u></p> <p>A lot of struggles were cause by the self, not able to be open handed. But when one hold on too strongly, at the end realised that it was my own self holding and wanting the pain and it was not given by someone. I discovered the pain is not given by others, despite of how painful the experience is, it was given by self. Keep on entangle with the thought and causing a lot of pain. I feel why must I holding on so tight.</p>	<p><u><Memos\Observation\Reflective on observation 3> -</u></p> <p>To think further, I wish now to be back to the youthful me. In a way I realised now, I loss myself when I loses my parents. Now to go back to the youth, I am like gain back my real self.</p>	
Ego Settled	<p><u><Internals\Sam\Interview\Sam4></u></p> <p>I feel I am loved, I am a blessed child.</p> <p><u><Internals\Yong\Interview\Yong3></u></p> <p>I am sure of I am a child loved by my mom, and then there is no fear of objection.</p>	<p><u><Internals\Chong\Observation\Chongobservation3A></u></p> <p>My life before my mom passed away, I was free and carefree. I will go wherever I want to go, very happy life. (Emotionally she was connecting back to her past and remembering with joy.)</p>	<p><u><Externals\Fen></u></p> <p>She is settled in her grieving process, the ego is settled.</p>

(Continued)

APPENDIX I Continued

<i>Themes</i>	<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
		<p>My father and brother used to be my base for security. Now although my dad is not around. I feel I am secure, may be my husband had given me the sense of security in the relationship. I can feel the bonding between me and my parent although physically they are not here.</p> <p>The love which is so complete and unconditional was from my dad and brother before this. Later on, not later on, just now in this session I realised that my husband was the one that giving me the unconditional love and assurance.</p>	
Experience	<p><u><Internals\Chong\Interview\Chong2c></u></p> <p>On the experience I had for my parents, I think it is also an experience for me to learn in this life journey. I knew they came to my life with a purpose, and left me at the age I were, there is a purpose in my life. Or even when I appeared in front of other, there is a purpose.</p>		<p><u><Internals\Chong\documentation></u></p> <p>Green is the colour of the nature. Death is also an experience of existence, grief come when we are not able to accept it as part of the circle of life. When we accept it that is the journey of life. Black is the colour of strive for the best in life. There were many</p>

(Continued)

APPENDIX I Continued

<i>Themes</i>		<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
		<p>After I strive for the best, when I am growing and learning, gaining new awareness and insight. I am able to feel freer, more peaceful, soft and quiet.</p> <p>After the experience of grief counselling, it brings me some new energy.</p>		<p>experience in life journey, I considered it as opportunity of learning and strive for the best to attempt to it.</p> <p>Black is the colour of strive for the best in life. There were many experience in life journey, I considered it as opportunity of learning and strive for the best to attempt to it.</p>
Spirituality	Virtues	<p><Memos\Interview \Interview Sam></p> <p>After the counselling session, the feeling (love, valued, protected) it is still there, just that it is not at the surface. It was kept inside. But obviously I could feel it</p> <p><Memos\Interview \Interview Yong></p> <p>I hold you close to me, I release you to be so free, Because I am in you, and you are in me.</p>		

(Continued)

APPENDIX I Continued

<i>Themes</i>	<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
Eternity	<p><u><Internals\Yong\Interview\Yong2></u></p> <p>I noticed my mom no longer lying there, it was the Kuan Yin (goddess). Then my dream, which represented by a pair of dove appear). I have grown up. When I am able to connect spiritually with my mom, I feel I do not need someone to attach to externally. When I am able to connect to mom, I am able to accept myself better.</p> <p>When I am able to connect again, to her, I do not need to find a perfect mom or another attachment figure to represent her.</p> <p>When you have this connection, you do not need to look for another attachment outside to fulfil the internal needs, There is no one who could replace my mom position in my heart</p>		

(Continued)

APPENDIX I Continued

<i>Themes</i>		<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
Wholeness	Contributing	<u><Internals\Han\Interview\Han4></u> <p>Now I know how to care for those who are in grief, know what word to say and what can console others.</p>	<u><Internals\Chong/Observation></u> <p>The feeling for my brother, something like regret, I felt regret toward my dad, but a little similar feeling for my brother. the three important people in my life, my dad, my brother and my husband, I told myself to help them when I could. I knew my brother is having constrain in many area, but I just can't help him</p>	<u><Externals\Fen></u> <p>Feel like helping the needed, especially those with psychological needs.</p> <p>She is happy and contended right now, not threatens by finding a life partner as age approaching.</p> <p>She is relieve and ready to move on in her life journey.</p>
	Transformation	<u><Internals\Chong\Interview\Chong 2c></u> <p>Experiencing new energy? When there are something heavy on me and I feel light after releasing it. Is like when my body is dirty, I went showered and after that I am feeling fresh.</p>		<u><Internals\Fen\Documentation\F2c></u> <p>This is actually not rain, but it is dew. It helps me to learned about my life direction. You find the direction may be through counselling or some other mean, the insight and realization is very important. I keep reminded myself about what I was holding on so much to; what are something that I was not able to let go. In term of emotion, it was process, there were chance to release that emotion. And after that I am</p>

(Continued)

APPENDIX I Continued

<i>Themes</i>	<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
			<p>feeling good. The sunflower is good. I actually do not like sunflower, it gave too much hope. But I feel the life force is strong. Where there is sunlight, there are sun flowers. The sunshine is very good, it nourish the heart. Actually the problem about human being, when there is light, there are sense of security. That is why when people are depressed, they see only dark colour. When he is ok then he starts to see rainbow colour. There are grass, actually I want to draw brown colour grass, it represent the grass which is about to die, when life is down, when there is elements that could nourish it, like sun, dew, it grows again.</p> <p>The life journey is not straight actually, but when I draw it I put it too straight. This is the peak of mountain, when I walk in life journey; there were a lot of hurdles, hindrances, things which are not</p>

(Continued)

APPENDIX I Continued

<i>Themes</i>	<i>Table 1: Interview</i>	<i>Table 2: Observation</i>	<i>Table 3: Documentation</i>
			<p>good. But I must go through the journey. Is it that we need to look for way to go through all the hurdles? If you can't go through, may have to crawl over.</p> <p>Previously I used to think that I want my life to be calm. Now I felt that every time when trouble comes, there are things to learn, I should face it with steadfast heart. Then to live well. I tell myself when the challenge comes again, I will not avoid it.</p>
Wholeliness	<p><u><Internals\Chong\Interview\Chong2c></u></p> <p>Grief comes from inability to accept the nature, death is part of existence. But when we can't accept, we are not accepting the circle of existence, which is why we are grieving.</p>		<p><u><Internals\Han\Documentation\Han drawing></u></p> <p>From there is love in the relationship, then loss in grief and now there is love again. It is like a circle, which is whole again.</p>

(Continued)

Revisiting Grief

<Internals\Han\Interview\interview2han>

Grief will always come back because it was not process or dealt with. During the funeral, there were too many people around; there were no space for grief. After that my family hardly talked about grief, no one expressed grief in word, my family was not used to express emotion to one another.

Themes		Codes
Melancholia	Sadness	<p><Internals\Chong\Interview\Chong2c></p> <p>The first time (blue) where I was sorrow and down in my own grief. Then the therapist (light blue) given me the space and trust to explore myself.</p>
	Avoidance	<p><Internals\Kee\Interview\Kee1></p> <p>It was like I was trying to avoid or run away from thinking of it. I talked to my friend before, and I cried badly, everyone did not know what to do, it supposed to be a happy event. After that I told myself, I must control my emotion.</p>
	Unsettled ego	<p><Internals\Sam\Interview\Sam1></p> <p>The experience that he has is very different from what he knew! Although he has prepared and know that one day we are going to die, cognitively it is ok to accept, but practically it was hard to accept. It is conflicting to what he believes and how he feels. It was regret that he was not able to play his role well, he should be given more time to his dad. Yet in my heart I know given the constrain that I will not be able to do well. There is always the conflicting thought that influencing him.</p>
Attachment	Yearning	<p><Internals\Sam\Interview\Sam3></p> <p>Missed my dad a lot and the sense of loss is back again.</p>

(Continued)

Themes	Codes
Continuing Bond	<p data-bbox="730 320 1145 353"><Internals\Soo\Interview\Soo2></p> <p data-bbox="730 394 1422 501">My parents were cremated after their death, and then the ashes was put in the urn and placed in the temple. I normally go and worship them few times in a year.</p> <p data-bbox="730 542 1422 647">Continuing bonding through worshipping them. But there were some confusion about what might be the best for them.</p> <p data-bbox="730 687 1422 904">My family emphasized on the ancestor worshipping. It was practised since my grandparents' times. I set up the table next to the alter, there were photo of her on the table and every morning food are placed on the table for her. (Doing this is like continuity to the relationship)</p> <p data-bbox="730 945 1422 1122">To make it more proper, I hired monk to pray for her in between. I feel this is the last thing I could do for her to show my role as a filial son. After one month, the photo was put together with other alters, and we believe that she is equivalent as ancestor God.</p>
Detachment	<p data-bbox="730 1205 1161 1238"><Internals\Sam\Interview\Sam1></p> <p data-bbox="730 1279 1422 1417">I was trying to rationalised and compensate by treating my mother well, trying to run from the feeling that I have not done enough by doing more for mother.</p> <p data-bbox="730 1458 1422 1563">My own emotion was not dealt with as I was shock by my mom's reaction and I just have to play my role to accompany her.</p> <p data-bbox="730 1603 1422 1715">It was very hard for emotion released after that, may be because I am a man. It is hard. I need to take care of many other things.</p>
Loss	<p data-bbox="523 1794 1326 1861">External loss <Internals\Fen\Interview Transcript\transcript interview Fen 1></p> <p data-bbox="730 1901 1422 2002">To know that is death, a person can just disappear like that from this world. That is the experience of death.</p>

(Continued)

Themes	Codes
Internal loss	<u><Internals\Chong\Interview></u> The loss of perfection is not something obvious (as compare to the loss of the parents.) It was something very subtle, and then sometimes we missed it. I was thinking sometime when we are actually experiencing grief and loss and we do not realise. This is the insight I get from this counselling experience.
Loss reaction	<u><Internals\Fen\Interview Transcript\transcript interview Fen 1></u> Really like the heart is so painful, is like I am sick and the heart is so painful. It was a very intense feeling.

Resolving Unfinished

Interview:

<Internals\Chong\Interview\Chong2>

Feeling trapped mainly because a lot of emotion not resolved, there is no opportunity to resolve before this. There is no proper way of channelling my emotion, everything is suppressed within.

I felt like each time when I process my grief, there is something surface, then I felt sad, and then resolved. After that, I felt the issue is subsided. I realised that each time the issue behind the sadness was new things that I realised in my life.

Themes	Codes
Emotion Validated	<u><Internals\Chong\Interview\Chong2></u> I think the cognitive mind and feeling are very different. Previously I was trying hard to accept through internal dialog, but it was different, my acceptance is in my mind not my heart. This experiential process helps me in my feeling.
Experiencing the Pain of Emotion	<u><Internals\Sam\Interview\Sam4></u> I am more aware of my emotion, especially my deep emotion with my dad. It was not easy to release or express, I just may be let it out little by little. After the released, I was better. But the process of expressing was painful.

(Continued)

Themes		Codes
Emotional Released		<u><Internals\Fen\Interview Transcript\transcript interview Fen3></u>
		Last time I used to avoid and escape. I will try not to mention it and I think that is ok. Until I discovered it should not be handle that way. I knew that you could handle for a short while but when it come back again, the reaction will be even greater. I realised that we need to look into the emotion. After knowing our emotion it needed to be released.
Regret Expressed	Action	<u><Internals\Kee\Interview\Kee1></u> After my mom death, besides missed her a lot, I am feeling very sorry to her. When I think back, besides sadness, I was too regretting. I kept saying, if if if... If I know she is leaving, I will not quarrel with her; If I know she is leaving, I will treat her well. I did not know her sickness was so back that she is dying.
	Emotion	<u><Memos\Interview \Interview Tee></u> When I cried I felt I released all the guilt in me, I feel it was so real that I came to her, and say many sorry. I felt like it was also crying out what I felt I can't forgive myself all this while, why I did not treat her well when she was around.
	Anger towards others	<u><Internals\Sam\Interview\Sam3></u> I feel guilty when I was angry with my family. My anger affects my relationship with family.
Self-Forgiveness		<u><Internals\Tee\Interview\Tee2></u>
		After I was assured by the counsellor, I felt I can forgive myself. I knew things happened long ago and it is impossible to change what happened in the past, then I should let go and forgive myself. I felt I do not bother how others look at me so much.

(Continued)

Themes		Codes
Yearning Released	Emotionally	<p><u><Internals\Pauline\Interview\Pauline2></u></p> <p>When the counsellor asked, what is your impression about your mom? I suddenly felt very sad and missed her a lot. I cried very badly. It was during the questioning time it triggered all my emotion about my mom.</p>
	Bodily	<p><u><Internals\Pauline\Interview\Pauline2></u></p> <p>When the counsellor asked, what is your impression about your mom? I suddenly felt very sad and missed her a lot. I cried very badly. It was during the questioning time it triggered all my emotion about my mother</p> <p>After the cry in counselling room, I felt that my burden was released.</p>
	Cognitively	<p><u><Internals\Sam\Interview\Sam2></u></p> <p>Missed him a lot. Knowing that life is so different without him, his role is something that none else could replace. This emotion was dealt with in the counselling.</p>
	Meaning of tears	<p><u><Internals\Pauline\Interview\Pauline2></u></p> <p>The meaning of tears, it is the yearning.</p> <p>I do not know why I kept crying, may be my wound were triggered again.</p>
Rediscovering Self		
Themes		Codes
Individuation	Integration	<p><u><Internals\Kee\Interview\Kee4></u></p> <p>We need to see the two sides of things, good and bad.</p>

(Continued)

Themes	Codes
Self	<p><u><Internals\Fen\Interview Transcript\transcript interview Fen2></u></p> <p>A lot of struggles were cause by the self, not able to be open handed. But when one hold on too strongly, at the end realised that it was my own self holding and wanting the pain and it was not given by someone. I discovered the pain is not given by others, despite of how painful the experience is, it was given by self. Keep on entangle with the thought and causing a lot of pain. I feel why must I holding on so tight.</p>
Ego Settled	<p><u><Internals\Sam\Interview\Sam4></u></p> <p>I feel I am loved, I am a blessed child.</p> <p><u><Internals\Yong\Interview\Yong3></u></p> <p>I am sure of I am a child loved by my mom, then there is no fear of objection.</p>
Experience	<p><u><Internals\Chong\Interview\Chong2c></u></p> <p>On the experience I had for my parents, I think it is also an experience for me to learn in this life journey. I knew they came to my life with a purpose, and left me at the age I were, there is a purpose in my life. Or even when I appeared in front of other, there is a purpose.</p> <p>After I strive for the best, when I am growing and learning, gaining new awareness and insight. I am able to feel freer, more peaceful, soft and quiet.</p> <p>After the experience of grief counselling, it brings me some new energy.</p>
Spirituality	<p data-bbox="560 1619 655 1648">Virtues</p> <p><u><Memos\Interview \Interview Sam></u></p> <p>After the counselling session, the feeling (love, valued, protected) it is still there, just that it is not at the surface. It was kept inside. But obviously I could feel it.</p> <p><u><Memos\Interview \Interview Yong></u></p> <p>I hold you close to me, I release you to be so free, Because I am in you, and you are in me</p>

(Continued)

Themes	Codes
Eternity	<p data-bbox="751 353 1206 383"><Internals\Yong\Interview\Yong2></p> <p data-bbox="751 409 1422 551">I noticed my mom no longer lying there; it was the Kuan Yin (goddess). Then my dream, which represented by a pair of dove appear). I have grown up.</p> <p data-bbox="751 573 1422 714">When I am able to connect spiritually with my mom, I feel I do not need someone to attach to externally. When I am able to connect to mom, I am able to accept myself better.</p> <p data-bbox="751 736 1422 840">When I am able to connect again, to her, I do not need to find a perfect mom or another attachment figure to represent her.</p> <p data-bbox="751 862 1422 999">When you have this connection, you do not need to look for another attachment outside to fulfil the internal needs, There is no one who could replace my mom position in my heart.</p>
Contributing	<p data-bbox="751 1059 1174 1088"><Internals\Han\Interview\Han4></p> <p data-bbox="751 1133 1414 1234">Now I know how to care for those who are in grief, know what word to say and what can console others.</p>
Wholeness	<p data-bbox="517 1317 1254 1346">Transformation <Internals\Chong\Interview\Chong2c></p> <p data-bbox="751 1391 1390 1532">Experiencing new energy? When there are something heavy on me and I feel light after releasing it. Is like when my body is dirty, I went showered and after that I am feeling fresh.</p>
Wholeness	<p data-bbox="751 1615 1254 1644"><Internals\Chong\Interview\Chong2c></p> <p data-bbox="751 1688 1422 1830">Grief comes from inability to accept the nature, death is part of existence. But when we can't accept, we are not accepting the circle of existence that is why we are grieving.</p>

(Continued)

Revisiting Grief

Themes		Codes
Melancholia	Sadness	<p><Internals\Chong\Observation\Chongobservation2B></p> <p>My dad's death was very sudden, so I was not able to accept, I was trying to avoid. When my mom passed away, it was bad, added my father's death I was totally lose. I remembered I was cheerful and happy when I was small, then at age of 8 to 12, I was sad and melancholic, as I see everyone has mother except me.</p>
	Avoidance	<p><Internals\Chong\Observation\Chongobservation2B></p> <p>My dad's death was very sudden, so I was not able to accept, I was trying to avoid. When my mom passed away, it was bad, added my father's death I was totally lose. I remembered I was cheerful and happy when I was small, then at age of 8 to 12, I was sad and melancholic, as I see everyone has mother except me.</p> <p>My grief was not dealt with, I was trying to avoid.</p>
	Unsettled ego	<p><Internals\Chong\Observation\Chongobservation3A></p> <p>Things that hold me back I was not too sure, may be it is the grief or sadness that hold on to me for so long. (a bit like unsettled ego).</p>
Attachment	Yearning	<p><Internals\Chong\Observation></p> <p>I was ok the last time when I talked about this with my sister, but today i was sad, and I do not know it was because of their relationship or because I think of them. (It was the bodily memory about the parents, now the sadness is released).</p>
	Continuing Bond	<p><Internals\Chong\Observation\Chongobservation1> -</p> <p>Actually, the memory is very strange. the memory you have about someone may not be true. Just like I use to idealise my parents relationship. (Distorted thought: idealised the deceased.)</p>

(Continued)

Themes	Codes
	<p>My memory about dad is blurring. It seems that there are two image of him. One is the loving, gentle kind image that I always thought of, he loves us a lot. But on the other hand, I was told by my sister that actually it was not like that.</p> <p>The last time my image about dad was too idealised, now after I heard all the feedback from the sisters, I knew he was like other normal people.</p>
Detachment	<p><u><Internals\Chong\Observation\Chongobservation1></u></p> <p>My image of my mom was very soft and loving. May be because I heard it from my neighbour, and also she was sick in my memory and she hardly beaten us up. My memory of mom was just like that,</p> <p>There is no memory about my attachment with her.</p> <p>That was when I was 6 to 8 years old. Some memory about my mom and she is very far away. Some people can remember things when they were very young. But my memory is up to about 5 years old only.</p> <p><u><Internals\Chong\Observation\Chongobservation2B></u></p> <p>Feel like able to look back and search what actually happened in the past, just that when I look back there were very little memory left with me.</p> <p>My memory for mom was really blur, only from age 6 to 8. That memory was very distant too. Most of the description about my mom I heard it from my sibling, neighbour or third party.</p>
Loss	External loss
	<p>Internal loss <u><Internals\Chong\Observation></u></p> <p>To think further, I wish now to be back to the youthful me. In a way I realised now, I loss myself when I loses my parents. Now to go back to the youth, I am like gain back my real self.</p>
	Loss reaction

(Continued)

Resolving Unfinished

Observation:

<Internals\Chong\Observation\Chongobservation2B>

My grief was not given any time to deal with. Firstly, I was ignorant about the important of grief work, secondly, I moved to a new place after that, I was busy adjusting to the new environment. I just jumped over the grieving period, that affected my life a lot. (Inhabited Grief) I think it was the greatest impact of my dad 'death on my life.

Themes		Codes
Emotion Validated	Acceptance	
	Experiencing the Pain of Emotion	<p><u><Memos\Observation\Reflecting on observation1></u></p> <p>The participant started with control emotion. As she continue to talk about her parent, she started to cry...Especially on that part when she discover that her parent also like other parents, often quarrel. The being idealised parent was later found that it is like others, the grief is on the loss of perfection or idealistic in life.</p> <p>In this session it is like Worden Task 2, to process the pain of pain. It is also a process of resolving the unfinished. Many people thought they have forgotten the pain of grief, the heart may be harden and one do not feel the pain, at the same time the past memory was loss.</p> <p>After processing the pain, one is able to look back with less pain and follow by good memory.</p>
	Emotional Released	
Regret Expressed	Action	<p><u><Internals\Chong\Observation\Chongobservation1></u></p> <p>I am feeling regret that I did not learn things from my dad. My dad knew many things; I kind of missed the opportunity to learn things from him. The appreciation was not there when he was around,\</p>

(Continued)

APPENDIX J1 Continued

Themes	Codes
Emotion	<p><u><Internals\Chong\Observation\Chongobservation1></u></p> <p>Cognitively I accepted the facts, the regret and what had happened. But sometimes, I cried, was it because of the grief.(The meaning of tears).</p>
Anger towards others	
Self-Forgiveness	
Yearning Released	<p>Emotionally <u><Internals\Chong\Observation\Chongobservation2B></u></p> <p>I feel like I can hug him and kiss him, to express my love for him.</p>
	<p>Bodily <u><Internals\Chong\Observation></u></p> <p>Trying to wipe off tears. There is no word to describe how I feel. I was not sure why I cried so badly. (Bodily memory)</p> <p>Trying to explore in the past, feel like revisit the loss. Today my reaction was unexpected. May be during the session my emotion was touched</p>
	Cognitively
	<p>Meaning of tears <u><Internals\Chong\Observation\Chongobservation1></u></p> <p>I had spoken about this many times cognitively, is like until nothing is new. But today I cried uncontrolled, I wondered what is the meaning behind the tears.</p>

(Continued)

Rediscovering Self		
Themes		Codes
Individuation	Integration	<p><u><Internals\Chong\Observation> -</u></p> <p>Cognitively I accept when I am not perfect, but emotionally I find it hard to accept if there is imperfection.(There is a gap between cognition and emotion) I still need to tune myself, to be congruent.</p>
	Self	<p><u><Memos\Observation\Reflective on observation 3> -</u></p> <p>To think further, I wish now to be back to the youthful me. In a way I realised now, I loss myself when I loses my parents. Now to go back to the youth, I am like gain back my real self.</p>
	Ego Settled	<p><u><Internals\Chong\Observation\Chongobservation3A></u></p> <p>My life before my mom passed away, I was free and carefree. I will go wherever I want to go, very happy life. (Emotionally she was connecting back to her past and remembering with joy.)</p> <p>My father and brother used to be my base for security. Now although my dad is not around. I feel I am secure, may be my husband had given me the sense of security in the relationship. I can feel the bonding between me and my parent although physically they are not here.</p> <p>The love which is so complete and unconditional was from my dad and brother before this. Later on, not later on, just now in this session I realised that my husband was the one that giving me the unconditional love and assurance.</p>
Experience		

(Continued)

Themes		Codes
Spirituality	Virtues	
	Eternity	
	Contributing	<u><Internals\Chong\Observation></u> <p>The feeling for my brother is something like regret, I felt regret toward my dad, but a little similar feeling for my brother. The three important people in my life, my dad, my brother and my husband, I told myself to help them when I could. I knew my brother is having constrain in many area, but I just can't help him. I very much regret this.</p>
Wholeness	Transformation	<u><Internals\Chong\Observation\Chongobservation3A></u> <p>The Chinese believes that the deceased may transform into butterfly after death, I used to see a lot of butterfly after my mom passed away. Even after many years later, I am still wondered was it my parents when I see butterfly.</p> <p>I am hoping to start a new life. In the past, I was affected too much by the loss of my parents. Now I feel like I am coming out.</p>
	Wholeliness	

Revisiting Grief		
Themes	Codes	
Melancholia	Sadness	<p><u><Internals\Han\Documentation\Han2></u></p> <p>This is sadness and unhappiness. It is like a big portion of sadness in my heart.</p> <p><u><Externals\Sam></u></p> <p>He has emotion that is not able to express, he knew there were deep sadness that is hard to express.</p>
	Avoidance	<p><u><Internals\Sam\Documentation\Sam1a></u></p> <p>The colour used is grey, representing the hidden emotion and pain he is trying to hold. Like a stone which is very hard. The colour representing coolness and defensiveness. This is a way to avoid the strong emotion within.</p>
	Unsettled ego	<p><u><Externals\Soo></u></p> <p>The unresolved emotion leaving him no energy and forgetful, self-blame and blaming others.</p>
Attachment	Yearning	<p><u><Internals\Han\Documentation></u></p> <p>Missing, yearning or remembering the person who has gone in her heart.</p> <p><u><Memos\Documentation\Reflective on Documentation CKH> -</u></p> <p>It is the missing and yearning for them.</p>
	Continuing Bond	

(Continued)

Themes		Codes
Loss	Detachment	<p><Internals\Lin\Documentation\Lininterview1></p> <p>The face of the mom could be remembered clearly in her mind. It was an unconscious act where she was talking about her brother death but the face of the mom emerged. It is the regrief with her mom when the present death triggered off her grief toward her mom. It was the unfinished in the past that emerged in the grieving of other.</p> <p>It is the grey colour representing grief for the brother.</p>
	External loss	
	Internal loss	<p><Internals\Kee\Documentation\Kee8b></p> <p>The colour is grey. There were empty in the middle of the circle. It seems that there is a void in each and every one. There were four tall, equal height plants, may be representing the four of them that remain, her father and her two brothers. Feel very dale; feel there is a pain near the chest.</p>
Loss reaction		
Resolving Unfinished		
Themes		Codes
Emotion Validated	Acceptance	<p><Externals\Kee></p> <p>She is finally come to acceptance of the mom death.</p>
	Experiencing the Pain of Emotion	<p><Internals\Han\Documentation\Han3></p> <p>Counselling is like wave, there is up and down, there are happiness and unhappiness</p>
	Emotional Released	

(Continued)

Themes		Codes
Regret Expressed	Action	<u><Externals\Soo></u> Expressing guilt and regret that he did not treat his mom nicely.
	Emotion	
	Anger towards others	
	Self-Forgiveness	
Yearning Released	Emotionally	<u><Internals\Pauline\Documentation\Pauline2></u> The counselling started with recalling my childhood memory. There was the happy moment during my early years. Later on when I talked about my mom, I started to feel sad and cried very badly. I missed her so much, yearning to see her again.
	Bodily	
	Cognitively	
	Meaning of tears	
Rediscovering Self		
Themes		Codes
Individuation	Integration	<u><Internals\Han\Documentation\Han drawing></u> There is integration between the two different parts of her.
	Self	
	Ego Settled	<u><Externals\Fen></u> She is settled in her grieving process, the ego is settled.

(Continued)

Themes		Codes
Experience		<u><Internals\Chong\documentation></u>
		Green is the colour of the nature. Death is also an experience of existence, grief come when we are not able to accept it as part of the circle of life. When we accept it that is the journey of life.
		Black is the colour of strive for the best in life. There were many experience in life journey, I considered it as opportunity of learning and strive for the best to attempt to it.
Spirituality	Virtues	Black is the colour of strive for the best in life. There were many experience in life journey, I considered it as opportunity of learning and strive for the best to attempt to it.
Spirituality	Eternity	
Contributing		<u><Externals\Fen></u>
		Feel like helping the needed, especially those with psychological needs.
		She is happy and contented right now, not threatens by finding a life partner as age approaching.
Wholeness	Transformation	She is relieve and ready to move on in her life journey.
Wholeness	Transformation	<u><Internals\Fen\Documentation\F2c></u>
		This is actually not rain, but it is dew. It helps me to learn about my life direction. You find the direction may be through counselling or some other mean, the insight and realization is very important. I keep reminded myself about what I was holding on so much to; what is something that I was not able to let go. In term of emotion, it was process, there were chance to release that emotion. And after that I am feeling good. The sunflower is good. I actually do not like sunflower, it gave too much hope. But I feel the life force is strong. Where there is sunlight, there are sun flowers. The sunshine is very good, it nourish the heart. Actually the problem about human being,

(Continued)

Themes	Codes
	<p>when there is light, there is sense of security. That is why when people are depressed, they see only dark colour. When he is ok then he starts to see rainbow colour. There are grass, actually I want to draw brown colour grass, it represent the grass which is about to die, when life is down, when there is elements that could nourish it, like sun, dew, it grows again.</p> <p>The life journey is not straight actually, but when I draw it I put it too straight. This is the peak of mountain, when I walk in life journey; there were a lot of hurdles, hindrances, things which are not good. But I must go through the journey. Is it that we need to look for way to go through all the hurdles? If you can't go through, may have to crawl over.</p> <p>Previously I used to think that I want my life to be calm. Now I felt that every time when trouble comes, there are things to learn, I should face it with steadfast heart. Then to live well. I tell myself when the challenge comes again, I will not avoid it.</p>
Wholeness	<p><u><Internals\Han\Documentation\Han drawing></u></p> <p>From there is love in the relationship, then loss in grief and now there is love again. It is like a circle, which is whole again.</p>

APPENDIX K

Summary of Themes and Subthemes

Revisiting Grief			
Themes	Subthemes		
Melancholia	Sadness	Uncontrollable sadness	
		Bodily reaction to sadness	Through memory Bodily distress
		Reasons for sadness	Abandonment Imperfection
	Avoidance	Coping	Difficulties in coping Spiritual coping
		Defence mechanism	Suppression Suppression during counselling
	Unsettled ego	Helpless	
		Conflicting	
		Anxious	
		Sense of belonging	
		No energy	
Attachment	Yearning	Bodily	
		Cognitively	
		Emotionally	
		Togetherness	
	Continuing Bond	Ancestor worshipping	
		Idealised	
	Detachment	Little memory	
		Emotionally detached	

(Continued)

APPENDIX K Continued

Themes		Subthemes	
Loss	External loss	Excitement	
		Support	
		Relationship	
		Other relationship	
	Internal loss	Past	
		Hope in life	
		Self	
		Memory	
		Significant	
		Love	
		Perfection	
	Loss reaction	Pain	
		Anger	
		Weak	
		Helpless	
		Lonely	
		Relief	
Resolving Unfinished			
Themes		Subthemes	
Emotion Validated	Acceptance	Accepting the emotion	
		Accepting the loss	
		Accepting cognitively	The different Letting Go
		In acceptance	

APPENDIX K Continued

Themes	Subthemes		
	Experiencing the Pain of Emotion	Pain transformed	
	Emotional Released	Effect of emotional released	
Regret Expressed	Action	Done	
		Not done	No Chance to say goodbye
	Emotion	Not given the best	To express love Relationship
		No chance	
		Guilt	
	Anger towards others		
	Self-Forgiveness		
	No Regret		
Yearning Released	Emotionally		
	Bodily	Released bodily	
		Cognitively	
	Meaning of tears		

(Continued)

APPENDIX K Continued

Themes		Subthemes	
<i>What Happened in Counselling</i>	<i>Counsellor's Journeying</i>	Presence	
		Acceptance	
		Trust	
		Question asked	
		Awareness	
	<i>Platform for Change</i>	Space	
		Atmosphere	
		Solace	
	Counsellor's Own Grief		
	Negative Case	In readiness	
		Incompleteness	
		Rediscovering Self	
Themes		Subthemes	
Individuation	Integration	opposite	
		Mind body soul	Emotion Mind
		Smooth	
<i>Self Care Complicated</i>	Self	Authentic Self	
		Esteem	

(Continued)

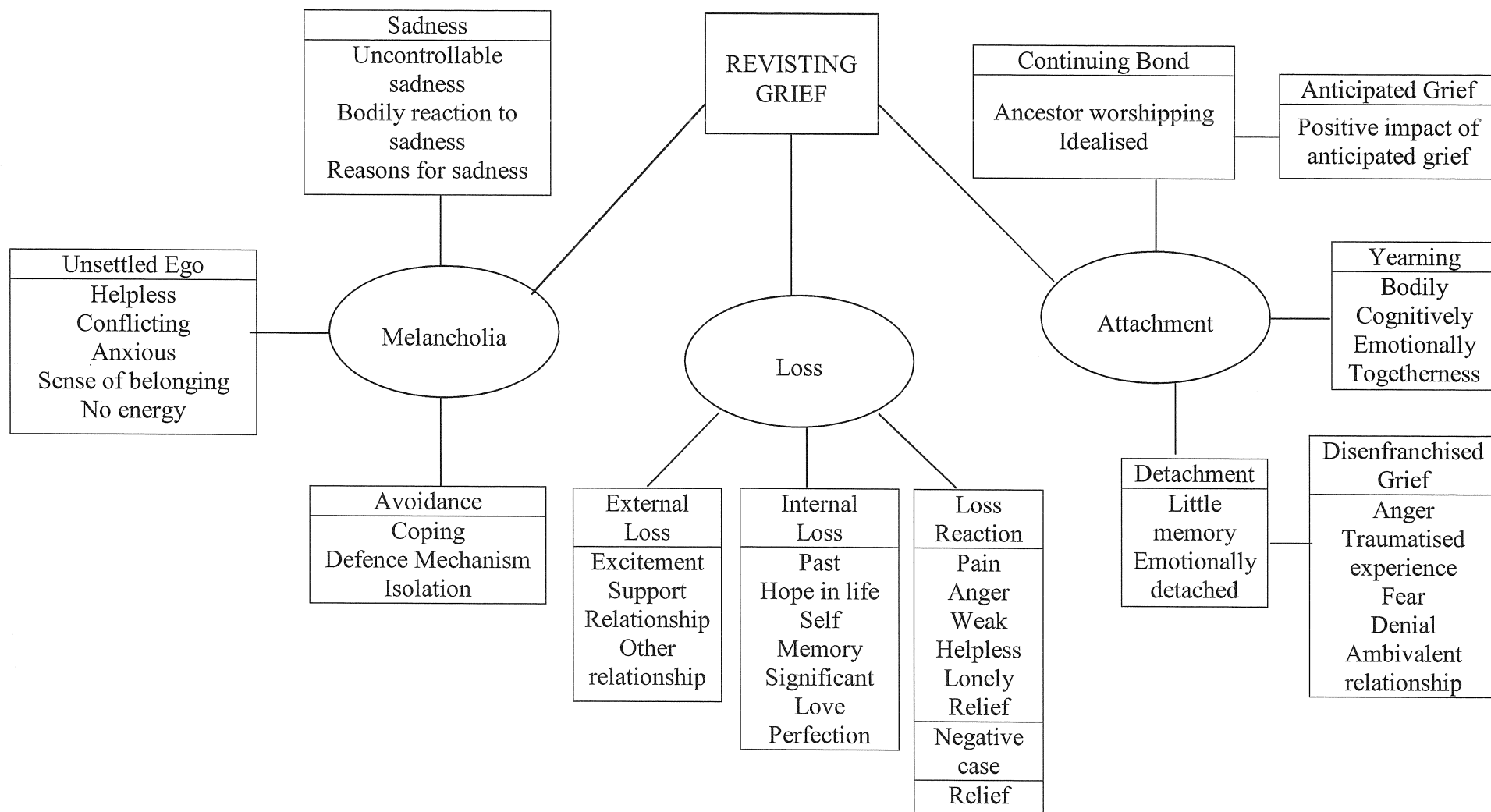
Themes		Subthemes	
Spirituality	Ego Settled	Ego reattached	
	Experience	The purpose of the experience	
	Virtues	Peaceful	
		Happiness	
		Appreciating	
		Gratitude	
Free			
Eternity	Bonding		
	Memorising		
Contributing	Family		
	Society		
	End Life Care		
Wholeness	Transformation	Death	Existential search Death anxiety Awareness
		Life	Bright and hopeful Reinvest in life and other Able to look back with less pain
		View on Grief	Grief journey Meaning in grief Grief and culture Grief and support

Pursuing wholeness

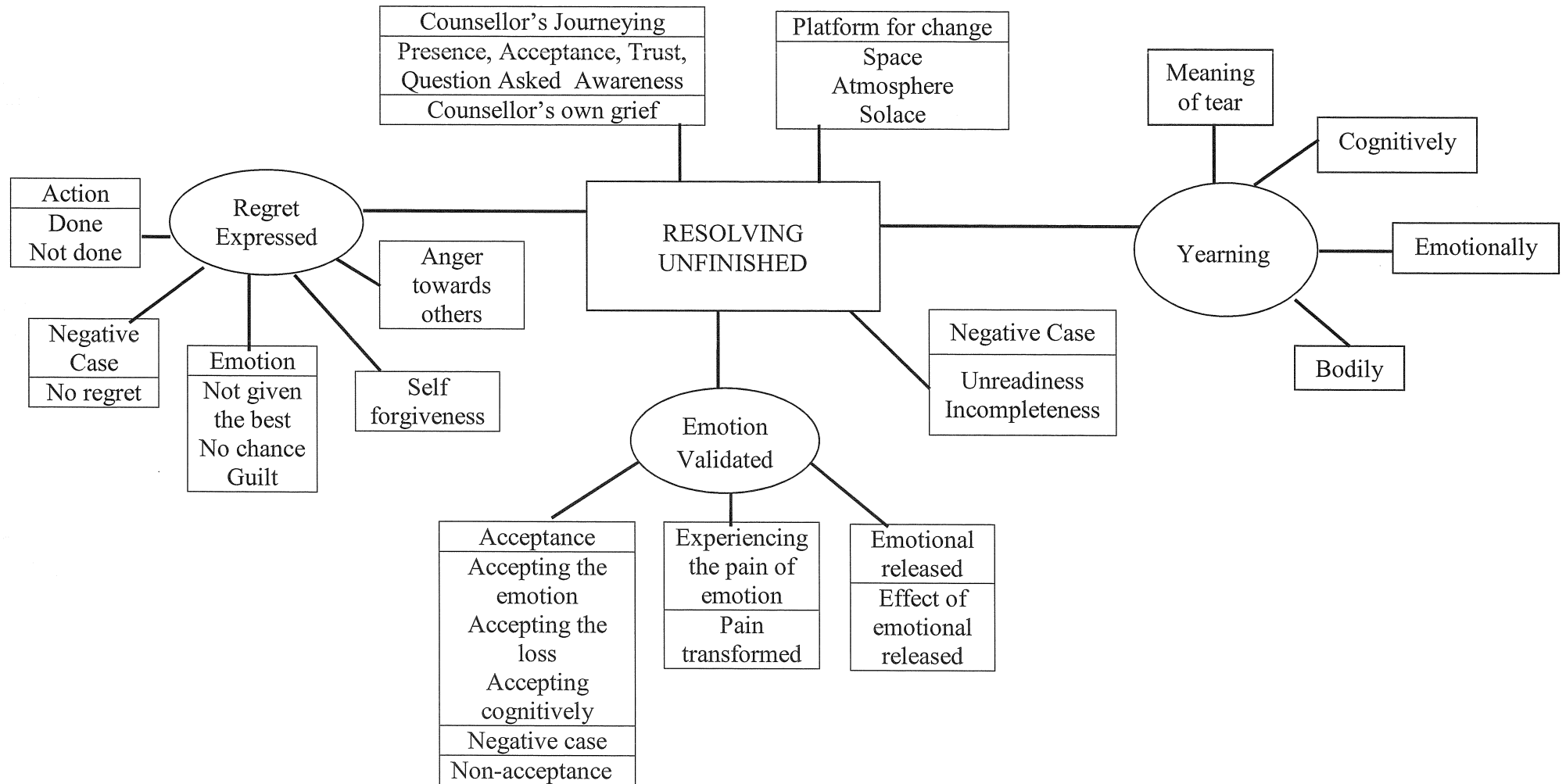
(Continued)

Themes	Subthemes		
Wholeness	Self and Divine	Down receiving	
	Self and world	Internal Outer relationship	

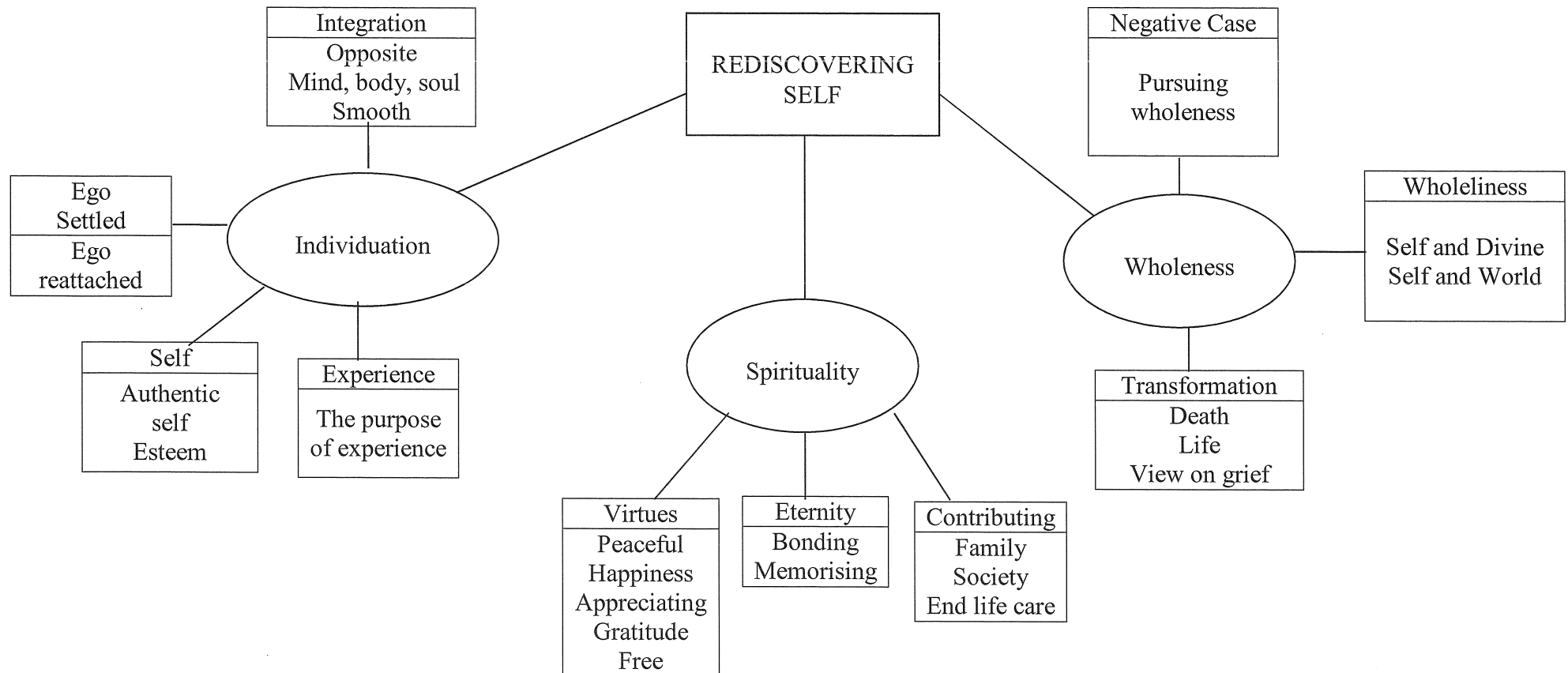
Appendix L Themes and Subthemes of Revisiting Grief



Appendix M Themes and Subthemes of Resolving Unfinished

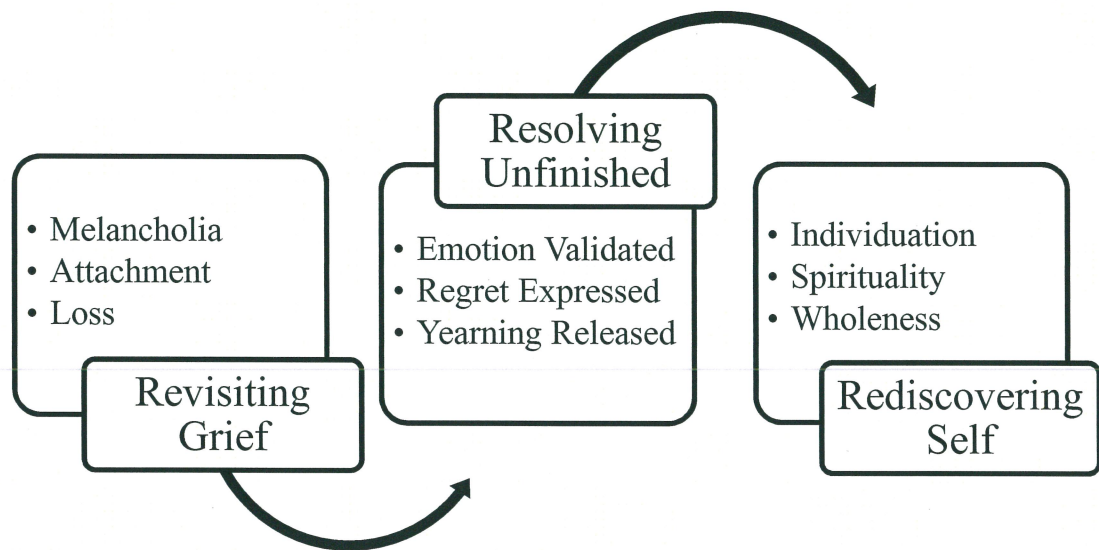


Appendix N Themes and Subthemes of Rediscovering Self



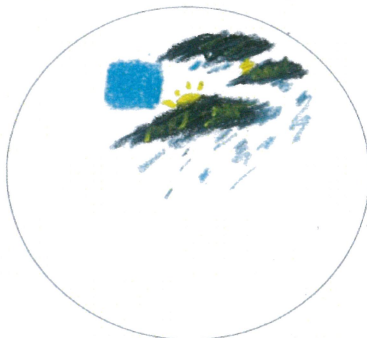
Appendix P: Participants' Grief Journey and Drawings (1)

Fen's Grief Journey



COUNSELING EXPERIENCE IN GRIEF

Express your grief with colours and lines :



Word for the feelings of your grief :

Nature images like your grief :

COUNSELING EXPERIENCE

Word

Nature images

Express the Counseling Experience with colours and lines



Express the Meaning with colours and lines:

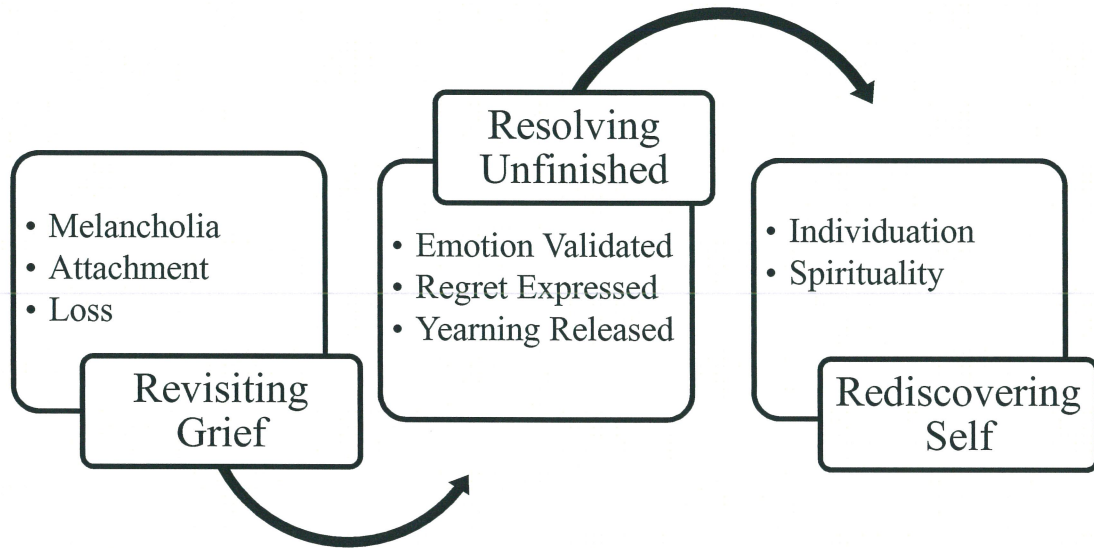


Word

Nature images

Appendix P: Participants' Grief Journey and Drawings (2)

Kee's Grief Journey



COUNSELING EXPERIENCE IN GRIEF

Express your grief with colours and lines :



Word for the feelings of your grief :

Nature images like your grief :

COUNSELING EXPERIENCE

Word

Nature images

Express the Counseling Experience with colours and lines



Express the Meaning with colours and lines:

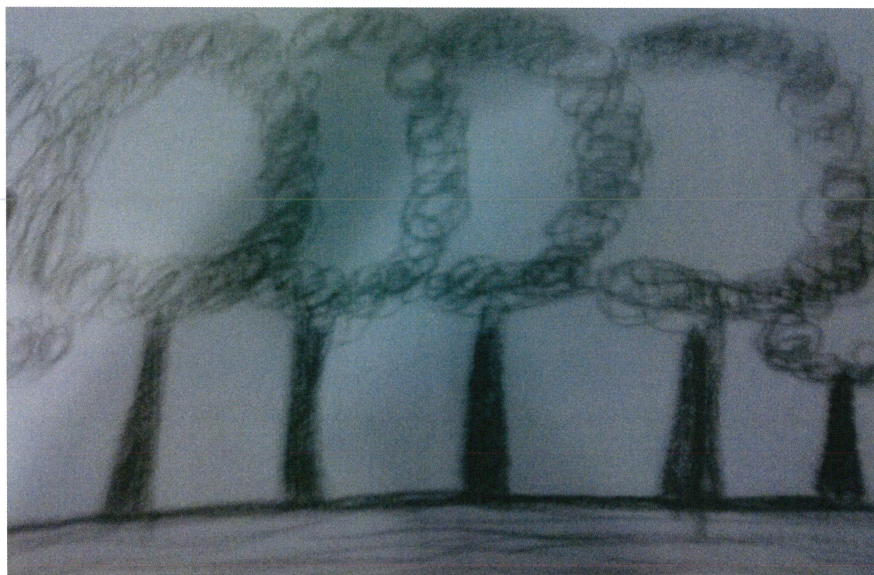


Word

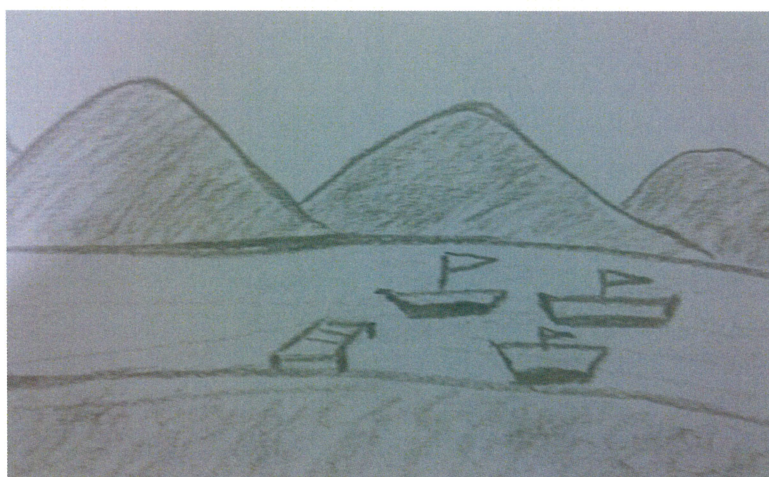
Nature images

Appendix P: Participants' Grief Journey and Drawings (2)

Kee's Drawing(a)

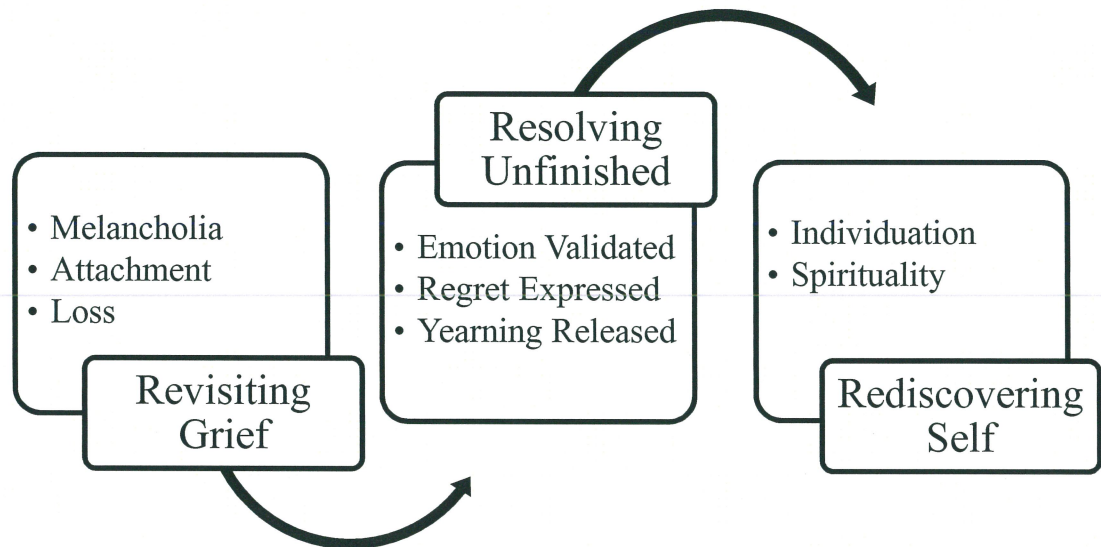


Kee's Drawing (b)



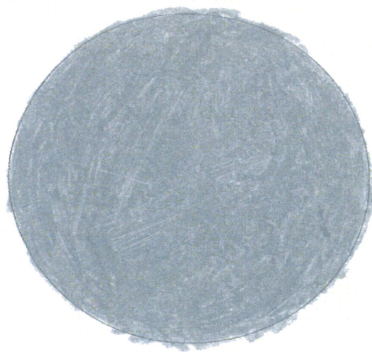
Appendix P: Participants' Grief Journey and Drawings (3)

Sam's Grief Journey



COUNSELING EXPERIENCE IN GRIEF

Express your grief with colours and lines :



Word for the feelings of your grief :

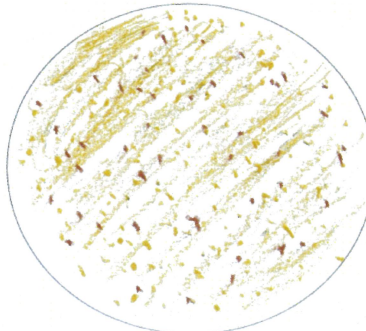
Nature images like your grief :

COUNSELING EXPERIENCE

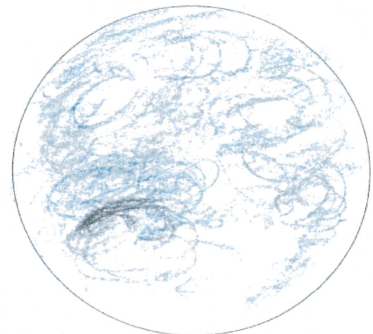
Word

Nature images

Express the Counseling Experience with colours and lines



Express the Meaning with colours and lines:

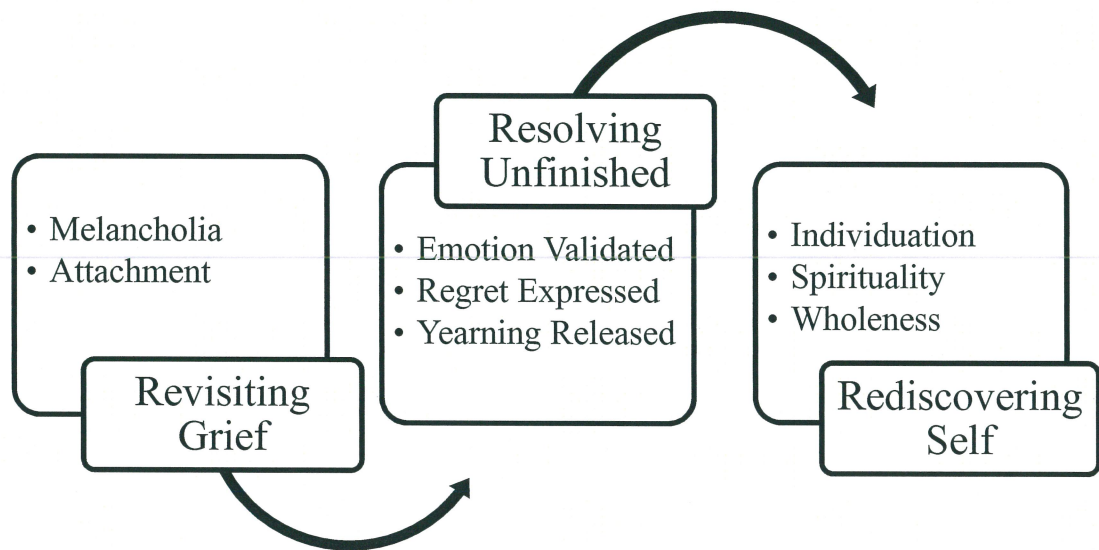


Word

Nature images

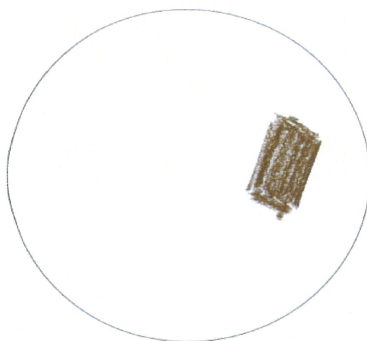
Appendix P: Participants' Grief Journey and Drawings (4)

Tee's Grief Journey



COUNSELING EXPERIENCE IN GRIEF

Express your grief with colours and lines :



Word for the feelings of your grief :

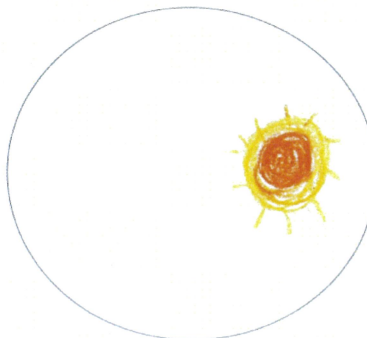
Nature images like your grief :

COUNSELING EXPERIENCE

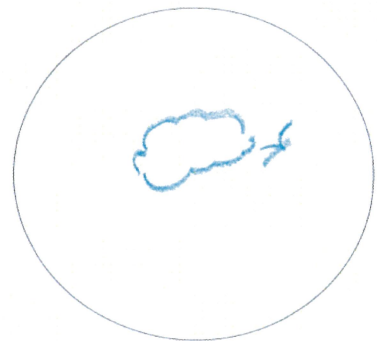
Word

Nature images

Express the Counseling Experience with colours and lines



Express the Meaning with colours and lines:

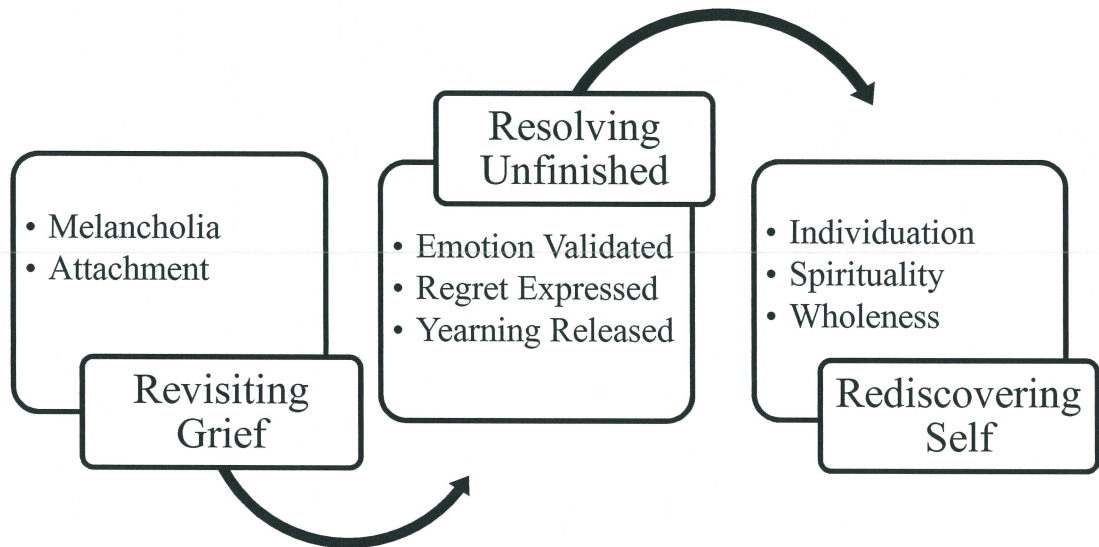


Word

Nature images

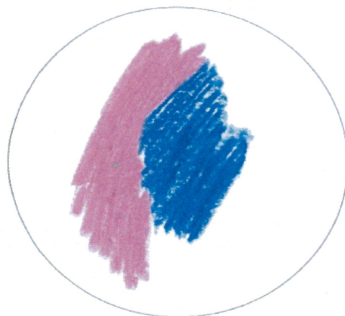
Appendix P: Participants' Grief Journey and Drawings (5)

Pauline's Grief Journey



COUNSELING EXPERIENCE IN GRIEF

Express your grief with colours and lines :



Word for the feelings of your grief :

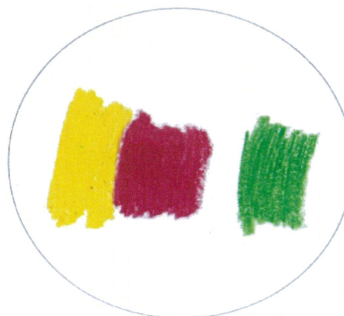
Nature images like your grief :

COUNSELING EXPERIENCE

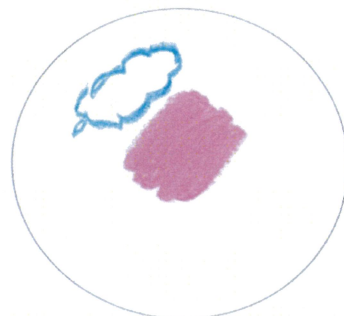
Word

Nature images

Express the Counseling Experience with colours and lines



Express the Meaning with colours and lines:

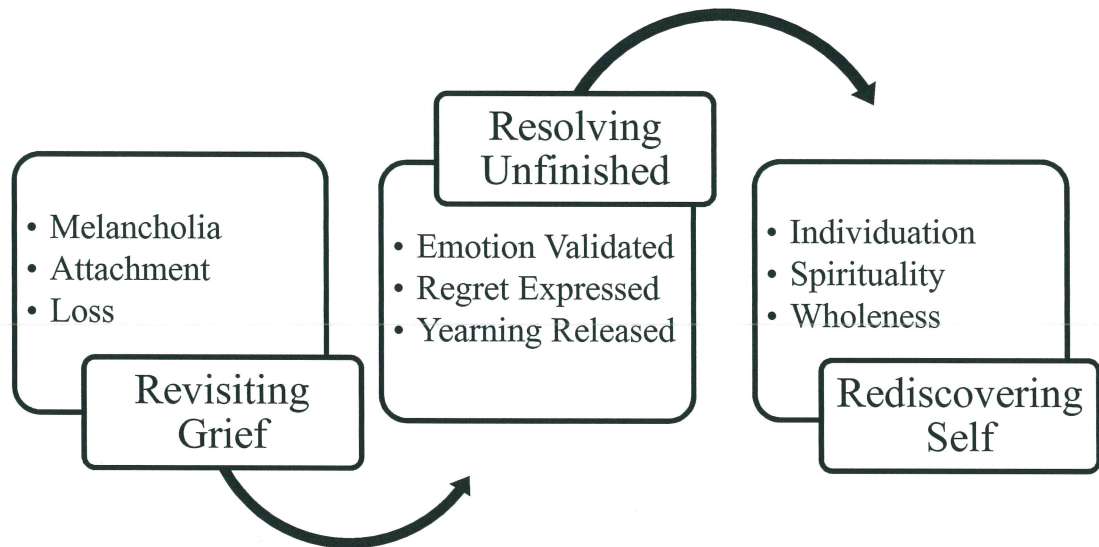


Word

Nature images

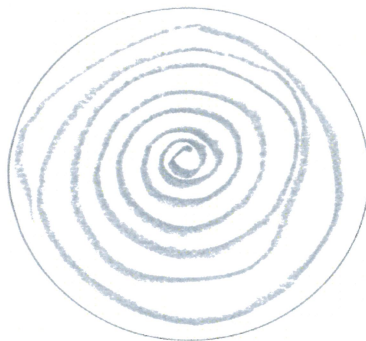
Appendix P: Participants' Grief Journey and Drawings (6)

Yong's Grief Journey



COUNSELING EXPERIENCE IN GRIEF

Express your grief with colours and lines :



Word for the feelings of your grief :

Nature images like your grief :

COUNSELING EXPERIENCE

Word

Nature images

Express the Counseling Experience with colours and lines



Express the Meaning with colours and lines:

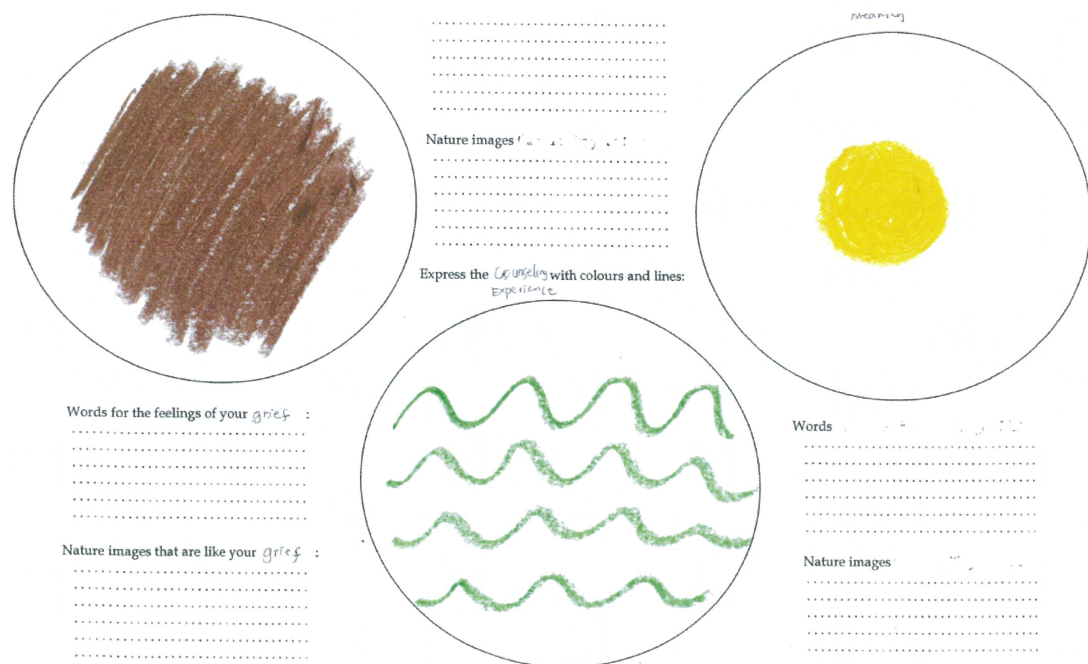
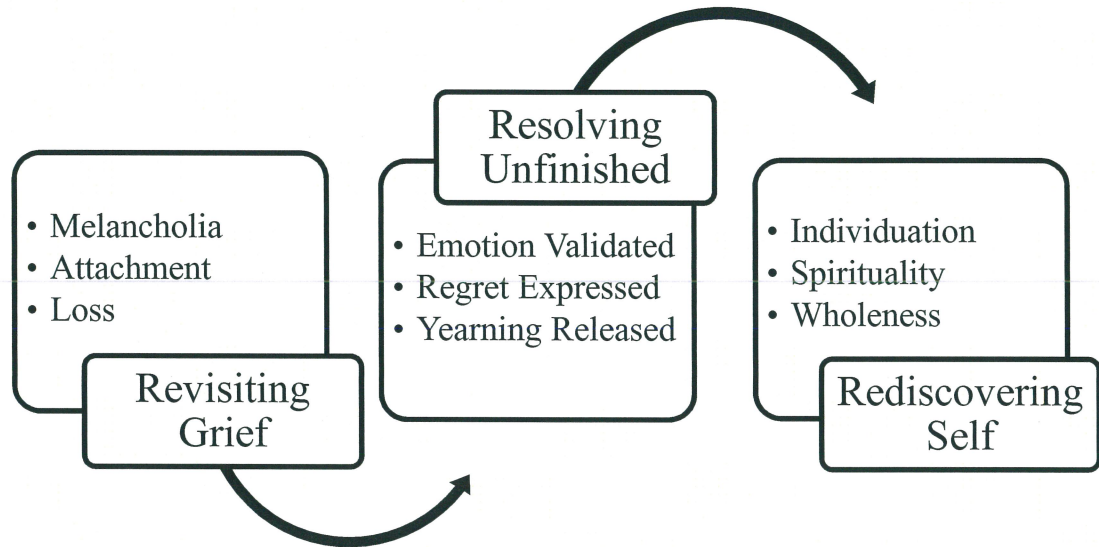


Word

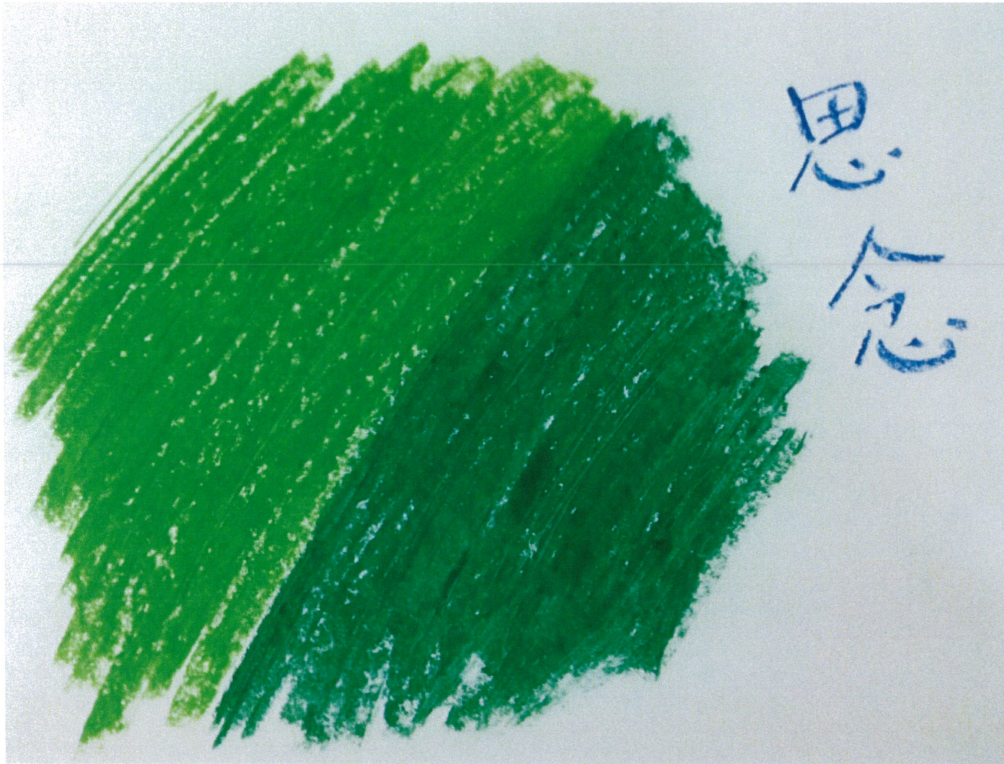
Nature images

Appendix P: Participants' Grief Journey and Drawings (7)

Han's Grief Journey

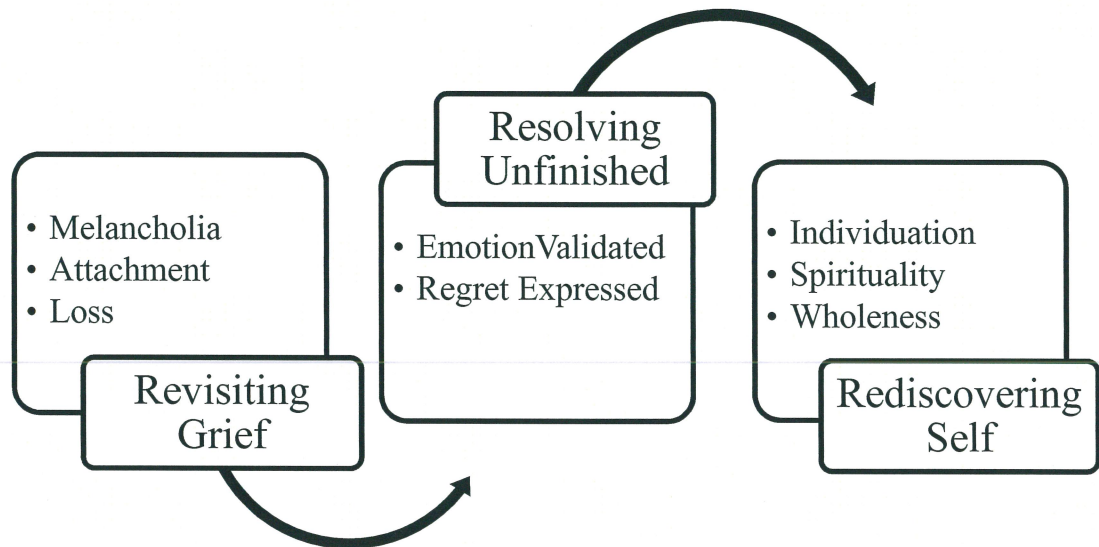


Appendix P: Participants' Drawings (7a)



Appendix P: Participants' Grief Journey and Drawings (8)

Chong's Grief Journey



COUNSELING EXPERIENCE IN GRIEF

Express your grief with colours and lines :



Word for the feelings of your grief :

Nature images like your grief :

COUNSELING EXPERIENCE

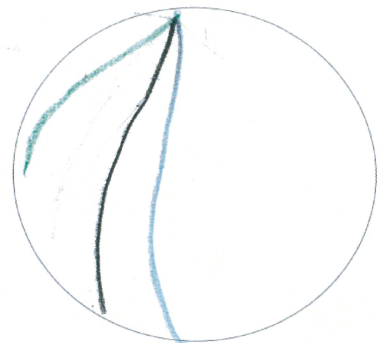
Word

Nature images

Express the Counseling Experience with colours and lines



Express the Meaning with colours and lines:

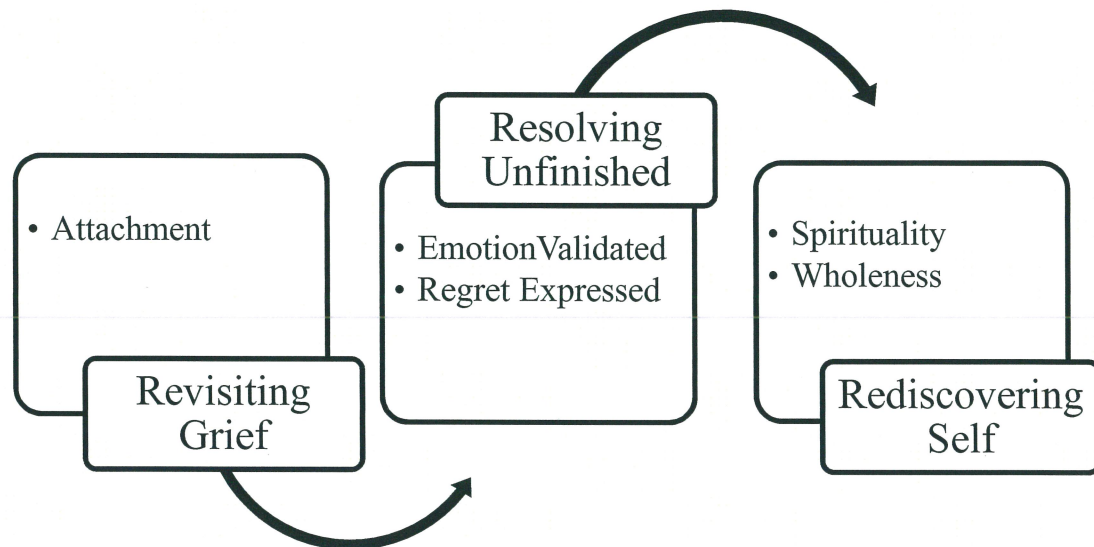


Word

Nature images

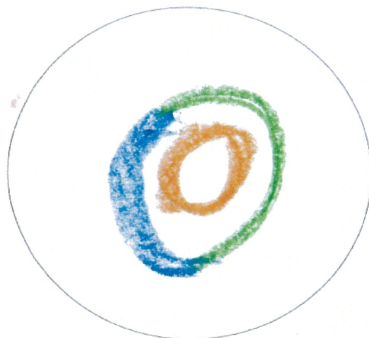
Appendix P: Participants' Grief Journey and Drawings (9)

Soo's Grief Journey



COUNSELING EXPERIENCE IN GRIEF

Express your grief with colours and lines :



Word for the feelings of your grief :

对生活事物太多依赖

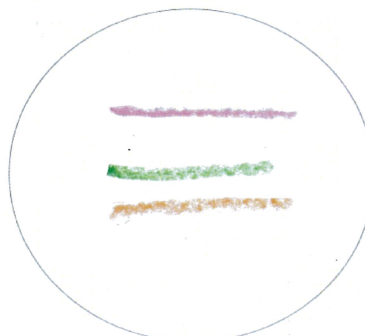
Nature images like your grief :

COUNSELING EXPERIENCE

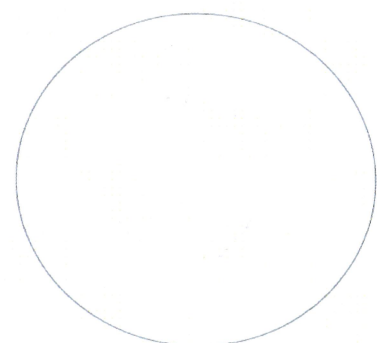
Word

Nature images

Express the Counseling Experience with colours and lines



Express the Meaning with colours and lines:

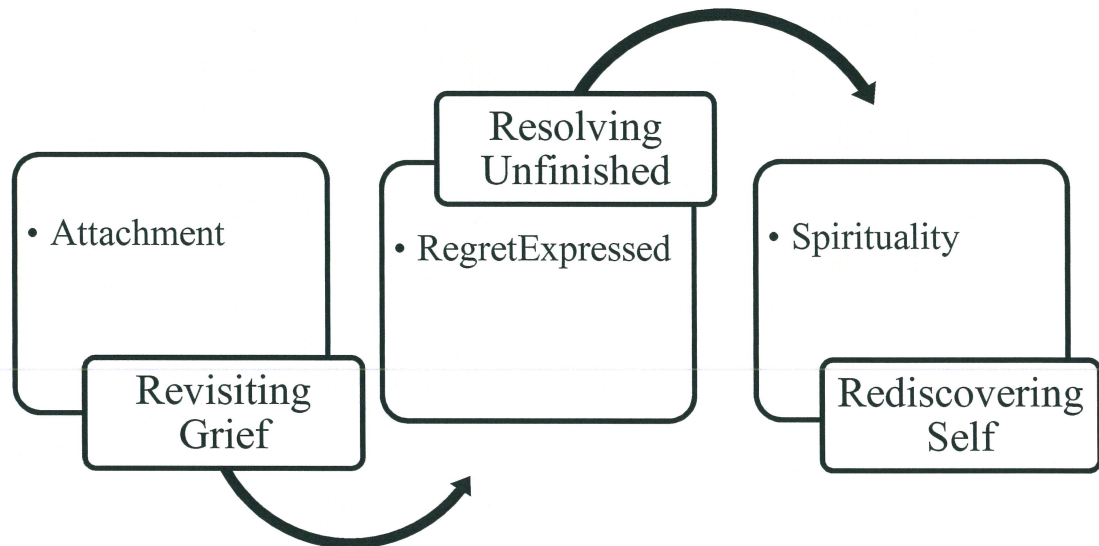


Word

Nature images

Appendix P: Participants' Grief Journey and Drawings (10)

Lin's Grief Journey



COUNSELING EXPERIENCE IN GRIEF

Express your grief with colours and lines :



Word for the feelings of your grief :

Nature images like your grief :

COUNSELING EXPERIENCE

Word

Nature images

Express the Counseling Experience with colours and lines



Express the Meaning with colours and lines:



Word

Nature images

Appendix Q: Summary of Themes for the Participants

Themes	Fen	Kee	Sam	Tee	Pauline	Yong	Han	Chong	Soo	Lin
Attachment	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Melancholia	✓	✓	✓	✓	✓	✓	✓	✓		
Loss	✓	✓	✓			✓	✓	✓		
Emotion Validated	✓	✓	✓	✓	✓	✓	✓	✓	✓	
Regret Expressed	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Yearning Released	✓	✓	✓	✓	✓	✓	✓	✓		
Individuation	✓	✓	✓	✓	✓	✓	✓	✓		
Spirituality	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Wholeness	✓			✓	✓	✓	✓	✓	✓	